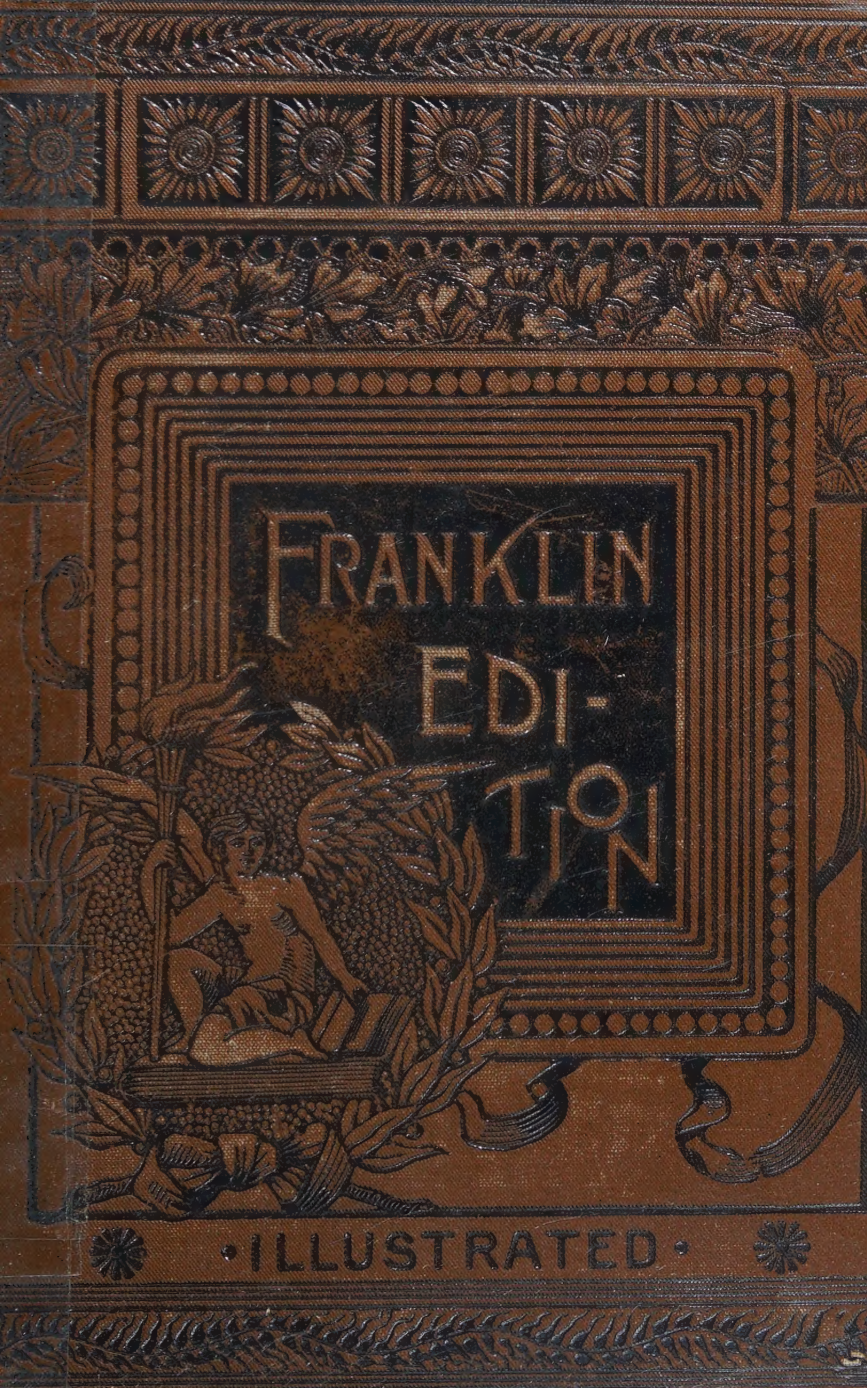
FRANKLIN EDITION



·ILLUSTRATED·

THIS BOOK IS THE PROPERTY
of
Western Union College
LeMars, Iowa
~~808.7~~
~~W~~
Vol. No. 1742

PQ
1815
.A72
1889

1742

La Rouchefoucauld.
Maxims & moral
reflections.

Digitized by the Internet Archive
in 2024

https://archive.org/details/maximsmoralrefle0000vari

MAXIMS

AND

MORAL REFLECTIONS

OF THE

DUKE DE LA ROCHEFOUCAULT.

ALSO,

SHAKESPERIAN APHORISMS.

NEW YORK
WORTHINGTON CO., 747 BROADWAY
1889

PQ
1815
.A72
1889

848
L33

1742

MAXIMS.

ABILITY.

I.

THE desire of appearing to be persons of ability often prevents our being so.

II.

Some weak people are so sensible of their weakness, as to be able to make a good use of it.

III.

The height of ability consists in a thorough knowledge of the *real* value of things, and of the *genius* of the age we live in.

IV.

It requires no small degree of ability to know when to conceal it.*

* Claudius Cossus, ambassador from the Suisses, was a man of known eloquence, which he knew was to conceal

V.

Few men are able to know all the ill they do.

VI.

There are some affairs and distempers, which ill-timed remedies make worse; and great ability is requisite to know when it is dangerous to apply them.

ACCENT.

VII.

The accent of a man's native country is as strongly impressed on his mind, as on his tongue.

ACCIDENTS.

VIII.

No accidents are so unlucky, but that the prudent may draw some advantage from them: nor are there any so lucky, but what the imprudent may turn to their prejudice

and he appeased a mutiny of the soldiery by feigning a panic.—Tacit.

IX.

Accidents sometimes happen from which a man cannot well extricate himself without a spice of madness.

ACTIONS.

X.

Great actions, the lustre of which dazzles us, are represented by politicians as the effects of deep design; whereas they are commonly the effects of caprice and passion. Thus the war between Augustus and Antony, supposed to be owing to their ambition to give a master to the world, arose probably from jealousy.*

XI.

Men may boast of their great actions; but they are oftener the effect of chance than of design.

XII.

Our actions may seem to be under the influence of good or bad stars, to which they owe the praise or blame they meet with.

* Pliny, the historian, says, that the Social War had its rise from a private quarrel between Livius Drusus and Cæpio, about a ring under sale, for which they bid against one another—Houssaye.

XIII.

How brilliant soever an action may be, it ought not to pass for *great* when it is not the effect of great design.

XIV.

A certain proportion should be observed between our designs and actions, if we would reap from them the advantage they might produce.

XV.

Our actions are like the jingle of rhyme, which every one repeats in his own manner.

XVI.

We should often be ashamed of our best actions, if the world were witness to the motives which produce them.

XVII.

To praise great actions with sincerity, may be said to be taking part in them.

ADVICE.

XVIII.

There is nothing of which we are so liberal as of advice.

XIX.

Nothing is less sincere than our manner of asking and of giving advice. He who asks advice would seem to have a respectful deference for the opinion of his friend; whilst yet he only aims at getting his own approved of, and his friend responsible for his conduct. On the other hand, he who gives it, repays the confidence supposed to be placed in him, by a seemingly disinterested zeal, whilst he seldom means any thing by the advice he gives, but his own interest or reputation.*

XX.

There is nearly as much ability requisite to know how to make use of good advice, as to know how to act for one's self.

XXI.

We may give advice; but we cannot give conduct.

* Lord Shaftesbury, in his soliloquy, says, "No one was ever the better for advice: for that in general what we called giving advice, was properly taking an occasion to show our own wisdom at another's expense; and to receive advice, was little better than tamely to afford another the occasion of raising himself a character from our defects."

AFFECTATION.

XXII.

We are never made so ridiculous by the qualities we have, as by those we affect to have.

XXIII.

We had better appear to be what we are, than affect to appear what we are not.

AFFLICTION.

XXIV.

Whatever we may pretend, interest and vanity are the usual sources of our afflictions.

XXV.

There are in affliction several kinds of hypocrisy Under the pretence of weeping for the loss of one who was dear to us, we weep for ourselves: we we weep over the diminution of our fortune, of our pleasure, of our importance. Thus have the dead the honour of tears which stream only for the living. I call this a sort of hypocrisy, because we impose on ourselves. There is another hypocrisy, which is less innocent, because it imposes on the world. This is the affliction of such as

aspire to the glory of a great and immortal sorrow: when time, which consumes all things, has worn out the grief which they really had, they still persist in their tears, lamentations, and sighs. They assume a mournful behaviour; and labour, by all their actions, to demonstrate that their affliction will not in the least abate till death. This disagreeable, this troublesome vanity, is common among ambitious women. As the sex bars all the paths to glory, they endeavour to render themselves celebrated by the ostentation of an inconsolable affliction. There is yet another species of tears, whose shallow springs easily overflow, and as easily dry away: we weep, to acquire the reputation of being tender; we weep, in order to be pitied; we weep, that we may be wept over; we even weep, to avoid the scandal of not weeping.

XXVI.

We sometimes lose friends whom we regret more than we grieve for; and others for whom we grieve, yet do not regret.

XXVII.

Most women lament not the death of their lovers so much out of real affection, as because they would appear to be the more worthy of having been beloved.

AGE.

XXVIII.

Most people, as they approach old age, show in what manner their body and mind will decay.*

XXIX.

We arrive novices at the different ages of life; and want experience, though we have had many years to gain it.†

AGREEABLENESS.

XXX.

We judge so superficially of things, that common words and actions, spoken and done in an agreeable manner, with some knowledge of what passes in the world, often succeed beyond the greatest ability.‡

* To a skilful observer, the future defects of a man's mind and body may sometimes be visible from the time he is adult: as a good mechanic, from the accurate inspection of a machine, may perhaps predict where it will decay.

† Age does not necessarily confer experience; nor does even precept; nor any thing but an intercourse and acquaintance with things. And we frequently see those who have wanted opportunities to indulge their juvenile passions in youth, go preposterous lengths in old age, with all the symptoms of youth except ability.

‡ How often have I seen the most solid merit and knowledge neglected, unwelcome, and even rejected; while

XXXI.

We may say of agreeableness, as distinct from beauty, that it is a symmetry whose rules are unknown; it is a secret conformity of the features to one another, to the complexion, to the carriage.

AMBITION.

XXXII

The ambitious deceive themselves in proposing an end to their ambition; for that end, when attained, becomes a means.

XXXIII.

When great men suffer themselves to be subdued by the length of their misfortunes, they discover that the strength of their ambition, not of their understanding, was that which supported them. They discover too, that, allowing for a little vanity, heroes are just like other men.

XXXIV

The greatest ambition entirely conceals itself, when it finds that what it aspired to is unattainable.

flimsy parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired.—LORD CHESTERFIELD'S *Letters*, (136th.)

XXXV

What seems to be generosity is often no more than disguised ambition; which overlooks little interests, in order to gratify great ones.

XXXVI.

Moderation must not claim the merit of combating and conquering ambition; for they can never exist in the same subject. Moderation is the languor and sloth of the soul; ambition its activity and ardour.

XXXVII.

We pass often from love to ambition: but we seldom return from ambition to love.

APPLICATION.

XXXVIII.

Those who apply themselves too much to little things, commonly become incapable of great ones.

XXXIX.

Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

APPEARANCE.

XL.

In every profession, every individual affects to appear what he would willingly be esteemed; so that we may say, the world is composed of nothing but appearances.

AVARICE.

XLI.

Misers mistake gold for their good; whereas it is only a mean of attaining it.*

XLII.

Avarice is more opposite to economy than liberality.

XLIII.

Extreme avarice almost always makes mistakes. There is no passion that oftener misses its aim; nor on which the present has so much influence, in prejudice of the future

* That there is such an irrational avarice as confines itself to the mere satisfaction arising from heaping up, looking at, and touching gold and silver, without any regard to their use, every age furnishes us with too man examples, to admit a doubt.

XLIV.

Avarice often produces contrary effects. There are many people who sacrifice their whole fortunes to dubious and distant expectations; there are others who contemn great future for little present advantages.

BENEFITS.

XLV

We like better to see those on whom we confer benefits, than those from whom we receive them.

XLVI.

Men are not only apt to forget benefits and injuries, but even to hate those who have obliged them, and to cease to hate those who have injured them. The very attention to requite kindnesses, and revenge wrongs, seems to be an insupportable slavery.*

* To have received from one greater benefits than there is hope to requite, disposeth not only to counterfeit love, but really to secret hatred; and puts a man into the estate of a desperate debtor, who, in declining the sight of his creditor, tacitly wisheth him there where he might never see him more. For benefits oblige, and obligation is thraldom, and unrequitable obligations perpetual thraldom; which is hateful.—*Leviathan*, p. 48.

XLVII.

Everybody takes pleasure in returning small obligations; many go so far as to acknowledge moderate ones; but there is hardly any one who does not repay great obligations with ingratitude.

BUSINESS.

XLVIII.

The rust of business is sometimes polished off in a camp, but never in a court.

CIVILITY.

XLIX.

Civility is a desire to receive civility, and to be accounted well-bred.

CLEMENCY.

L.

The clemency of princes is often policy, to gain the affection of their subjects.

LI.

That clemency we make a virtue of proceeds sometimes from vanity, sometimes from indolence, often from fear, and almost always from a mixture of all three.

CONDUCT.

LII.

That conduct often seems ridiculous, the secret reasons of which are wise and solid.*

LIII.

A man often imagines he acts, when he is acted upon; and while his mind aims at one thing, his heart insensibly gravitates towards another.

* That of L. J. Brutus, for example, whose father and eldest brother, Tarquin having murdered, he counterfeited himself a fool, in order to escape the same danger. Tarquin, thinking his folly real, despised the man; and having possessed himself of his estate, kept him as an idiot, merely with a view of making sport for his children. At the death of Lucretia, Brutus, happening to be present, threw off the mask; he drew the poniard reeking from her wound, and, lifting it up towards heaven, "Be witness, ye gods," he cried, "that from this moment I proclaim myself the avenger of the chaste Lucretia's death; from this moment I profess myself the enemy of Tarquin." An amazement seized the hearers! In the sequel, Tarquin was expelled, and Brutus was proclaimed deliverer of the people.

CONFIDENCE.

LIV.

In conversation confidence has a greater share than wit.

LV.

The desire of being pitied, or admired, is commonly the true reason of our confidence.

CONSTANCY.

LVI.

The constancy of the wise is only the art of keeping their disquietudes to themselves.

LVII.

We all bear the misfortunes of other people with an heroic constancy.

LVIII.

Criminals at their execution affect sometimes a constancy, and contempt of death, which is, in fact, nothing more than the fear of facing it. Their constancy may be said to be to the mind, what the fillet is to the eyes.

LIX.

Constancy in love is perpetual inconstancy: it attaches us successively to all the good qualities of the person beloved, giving sometimes the preference to one, sometimes to another. So that this constancy is no more than inconstancy confined to a single object.

LX.

In love there are two sorts of constancy: one arises from our continually finding in the favourite object fresh motives to love: the other from our making it a point of honour to be constant.

LXI.

In misfortunes we often mistake dejection for constancy: we bear them without daring to look on them, as cowards suffer themselves to be killed without resistance.

CONTEMPT.

LXII.

We sometimes contemn the present by praising the past; we show our contempt of what now is, by our esteem for what is no more.*

* I believe there was such a thing on earth as chastity in Saturn's reign, says Juvenal.

LXIII.

None but the contemptible are apprehensive of contempt.

CONVERSATION.

LXIV.

One reason why we meet with so few people who are reasonable and agreeable in conversation is, that there is scarce anybody who does not think more of what he has to say, than of answering what is said to him. Even those who have the most address and politeness think they do enough if they only *seem* to be attentive; at the same time, their eyes and their minds betray a distraction as to what is addressed to them, and an impatience to return to what they themselves were saying; not reflecting that to be thus studious of pleasing themselves is but a poor way of pleasing or convincing others; and that, to hear patiently, and answer precisely, are the great perfections of conversation.*

* I must not omit one thing—which is attention: an attention never to be wholly engrossed by any past or future object, but instantly to be directed to the present one, be it what it will. An absent man can make but few observations—he can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be tolerated in old age, but in youth they cannot be forgiven.—LORD CHESTERFIELD'S *Letters*, (195th.)

LIBRARY OF
Western Union College
LE MARS IOWA
Vol. No. .....

COPIES.

LXV.

The only good copies are those which point out the ridicule of bad originals.

COQUETRY.

LXVI.

It is a sort of coquetry to boast that we never coquet.

LXVII.

All women are coquettes, though all do not practise coquetry; some are restrained by fear, some by reason.

LXVIII.

Women are not aware of the extent of their coquetry.

LXIX.

Women find it more difficult to get the better of their coquetry than of their love.

LXX.

The greatest miracle of love is the reformation of a coquette.

LXXI.

We are always afraid of appearing before the person we love, when we have been coquetting elsewhere.*

LXXII.

Coquettes take a pride in appearing to be jealous of their lovers, in order to conceal their being envious of other women.

CRIMES.

LXXIII.

There are crimes which become innocent, and even glorious, through their splendour, number, and excess; hence it is, that public theft is called address; and to seize unjustly on provinces, to make conquests.†

* Coquettes are those who studiously excite the passion of love, though they mean nothing less than to gratify it. The male coquettes are nearly as numerous as the female.

† Power is the justice of sovereigns; it is for private persons to preserve their own, but for princes to seize what belongs to others.

To ravage, plunder, and murder, is to reign; to desolate country, is to pacify it.—TACIT.

LXXIV.

We easily forget crimes that are known only to ourselves.*

LXXV.

There are people of whom we never believe ill till we see it; but there are none we ought to be surprised at when we do see it.

LXXVI.

Those who are themselves incapable of great crimes are not ready to suspect others of them.

CUNNING.

LXXVII.

The greatest of all cunning is, to seem blind to the snares laid for us; men are never so easily deceived as while they are endeavouring to deceive others.†

* Most people fancy themselves innocent of those crimes of which they cannot be convicted.—SENEC.

The English have a law maxim, *Nemo tenetur seipsum accusare*—No man is legally compellable to accuse himself.

† The best defence against a secret enemy is, to make him believe you are not aware of his snares.—TACIT.

LXXVIII.

Those who have most cunning for ever affect to condemn cunning, that they may make use of it on some great occasion, and to some great end.

LXXIX.

The common practice of cunning is no sign of genius; it almost always happens, that those who use it to cover themselves in one place, lay themselves open in another.

LXXX.

Cunning and treachery proceed from want of capacity.

LXXXI.

The sure way to be cheated is, to fancy ourselves more cunning than others.

LXXXII.

We are angry with those who trick us, because they appear to have more wit than ourselves.

LXXXIII.

One man may be more cunning than another, but not more cunning than all the world.

LXXXIV.

Those who are deceived by our cunning appear not near so ridiculous to us, as we seem to ourselves, when deceived by the cunning of others.

CURIOSITY.

LXXXV.

There are two kinds of curiosity. One arises from interest, which makes us desirous to learn what may be useful to us; the other from pride, which makes us desire to know what others are ignorant of.*

DEATH

LXXXVI.

Few people are well acquainted with it. It is generally submitted to through stupidity and custom, not resolution: most men die merely because they cannot help it.

LXXXVII.

Death and the sun are not to be looked at steadily.

* Curiosity, (says Hobbes,) is a desire to know the cause and how; such as is in no living creature but man: so that man is distinguished, not only by his reason, but also, by this singular passion, from other animals; in which the appetite for food, and other pleasures of sense, by predominance, take away the care of knowing causes; which is a lust of the mind, that by a perseverance of delight in the continual and indefatigable generation of knowledge, exceedeth the short vehemence of any carnal pleasure. — *Leviathan*, p. 26.

LXXXVIII.

After having spoken of the falsity of seeming virtues, it is proper to say something about the falsity of the contempt of death: I mean that contempt of death which the heathens boasted to derive from their natural strength, unsupported by the hopes of a better life. There is a wide difference between suffering death courageously, and contemning it: the one is common enough; but the other, I believe, never sincere. Every thing has been written that can persuade us that death is no evil; and some of the weakest as well as the greatest of men have given celebrated examples in confirmation of this tenet. Yet I doubt whether any person of good sense ever believed it; and the pains we take to persuade ourselves and others of it, plainly evince that it is no easy task. A man may, for many reasons, be disgusted with life; but he can have no reason for contemning death. Even suicides esteem it no slight matter, and are as much startled at it, and decline it as much as other people, when it comes in any other shape except that which they have chosen. The remarkable inequality in the courage of many valiant men, proceeds from death appearing differently to their imaginations, and seeming more instant at one time than another. By this means it happens, that, after having condemned what they did not know, they are at last afraid of what they do know. We must avoid considering death in all its circumstances, if we would not think it

the greatest of all ills. The wisest and bravest are those who make the best pretences for not considering it at all: for every one that views it in its proper light will find it sufficiently terrible. The necessity of dying made the whole of philosophic fortitude. The philosophers thought it best to do that with a good grace which was not to be avoided; and, being unable to make themselves immortal, they did all they could to immortalize their reputations, and save what they might out of the general wreck. To be able to put a good face on the matter, let us by no means discover even to ourselves all we think about it; let us trust rather to constitution, than to those vain reasonings which make us believe we can approach death with indifference. The glory of dying resolutely, the hopes of being regretted, the desire of leaving a fair reputation, the assurance of being delivered from the miseries of life, and freed from the caprice of fortune, are alleviating reflections not to be rejected: but we must by no means imagine them infallible. These serve indeed to embolden us, just as in war a poor hedge emboldens the soldiers to approach an incessant firing. At a distance, they view it as a shelter; when they come up, they find it but a sorry defence. We flatter ourselves too much, in fancying that death, when near, will appear what we judged it to be when distant; and that our opinions, which are weakness itself, will be firm enough not to give way on this severest of trials. We must be

also but ill acquainted with the effects of self-love, to imagine that *that* will permit us to think lightly of an action which must necessarily be its destruction. Reason, from whom we expect mighty assistance, is too feeble, on this occasion, to make us believe what we wish to find true. It is she, on the contrary, who betrays us; and, instead of inspiring a contempt of death, helps only to discover its horrors. Indeed, all she can do for us is, to advise us to avert our eyes, and fix them on some other object. Cato and Brutus chose noble ones. A footman, some time since, amused himself with dancing upon the scaffold he was going to be broken on. Thus, different motives sometimes produce the same effect. And so true it is, that whatever disproportion there may be between the great and the vulgar, we often see them meet death with the same countenance: but there is always this difference, that the contempt of death shown by heroes is owing to their love of glory, which hides it from their sight; and in common people it proceeds merely from their want of sensibility, which prevents their being aware of the greatness of the evil, and leaves them at liberty to think of something else.*

* The contempt of death has been always very justly accounted a virtue of the first class. Virgil makes it (as it truly is) essential to the character of a happy man.

"Quique metus omnes, et inexorabile fatum,
Subjecit pedibus, strepitumque Acherontis avari."

He must be superior to every fear; even that of death and

DECEIT.

LXXXIX.

To be deceived by our enemies, and betrayed by our friends, is not to be borne; yet are we often content to be served so by ourselves.

XC.

It is as easy to deceive ourselves without *our* perceiving it, as it is difficult to deceive others without *their* perceiving it.

XCI.

A resolution never to deceive exposes a man to be deceived himself.

XCII.

Dulness is sometimes a sufficient security against the attack of an artful man.

XCIII.

He who imagines he can do without the world deceives himself much; but he who fancies the

its consequences. The fear of death is peculiar to man; and may perhaps be a necessary instinct to counterbalance reason, which might else, too frequently, prompt him to quit his post: according to that noble thought of Lucan,

"Victurosque dei celant, ut vivere durent,
Felix esse mori."

The gods conceal from men the happiness of death, that they may endure life.

world cannot do without him, is still more mistaken.

XCIV.

In love, the deceit almost always outstrips the distrust.

XCV.

We are sometimes less unhappy in being deceived, than in being undeceived by those we love.

XCVI.

Should even our friends deceive us, though we have a right to be indifferent to their professions of friendship, we ought ever to retain a sensibility for their misfortunes.

DECENCY.

XCVII.

Decency is the least of all laws, but the most strictly observed.

DESIRE.

XCVIII.

It is much easier to suppress a first desire, than to satisfy those that follow.

XCIX.

Before we passionately wish for any thing, we should examine into the happiness of its possessor.

C.

Were we perfectly acquainted with the object, we should never passionately desire it.*

DISGUISE.

CI.

Were we to take as much pains to *be* what we ought, as we do to disguise what we *are*, we might appear like ourselves, without being at the trouble of any disguise at all.

CII.

We are so used to disguise ourselves to others, that at last we become disguised even to ourselves.

CIII.

Some disguised falsehoods are so like truths, that it would be judging ill not to be deceived by them.

* Sir Thomas More says, "The world is undone by looking at things at a distance."

DISTRUST.

CIV.

Our own distrust justifies the deceit of others.*

CV.

That which commonly hinders us from showing the openness of our hearts to friends, is not so much a distrust of them, as of ourselves.

CVI.

Whatever distrust we may have of the sincerity of other people, we always believe that they are more ingenuous with ourselves than with any body else.

EASE.

CVII.

A man who finds not satisfaction in himself, seeks for it in vain elsewhere.

* Many men provoke others to overreach them by excessive suspicion; their extraordinary distrust in some sort justifying the deceit.—SENEC. Ep. iii

EDUCATION.

CVIII.

Common education instils into young people a second self-love.

ELOQUENCE.

CIX.

There is as much eloquence in the tone of voice, in the look, and in the gesture of an orator, as in the choice of his words.*

CX.

True eloquence consists in saying all that is proper, and nothing more.

* The receipt to make a speaker, and an applauded one too, is short and easy. Take common sense *quantum sufficit*; add a little application to the rules and orders of the House [of Commons,] throw obvious thoughts in a new light, and make up the whole with a large quantity of purity, correctness, and elegancy of style. Take it for granted that by far the greatest part of mankind neither analyze nor search to the bottom; they are incapable of penetrating deeper than the surface. — Lord Chesterfield's *Letters*, (272nd.)

The manner of your speaking is full as important as the matter, as more people have ears to be tickled than understandings to judge.—Id. *Letter* 197th.

EMPLOYMENT.

CXI.

It is easier to appear worthy of the employments we are not possessed of, than of those we are.

CXII.

We may appear great in an employment below our merit; but we often appear little in one that is too high for us.

ENVY.

CXIII.

Those who endeavour to imitate us, we like much better than those who endeavour to equal us. Imitation is a sign of esteem, but competition of envy.

CXIV.

We often glory in the most criminal passions; but the passion of envy is so shameful, that we never dare to own it.

CXV.

Jealousy is, in some sort, rational and just; it aims at the preservation of a good which belongs,

or which at least we think belongs to us; whereas envy is a frenzy, that cannot bear the good of others.

CXVI.

Our approbation of those who are entering upon the world, is often owing to a secret envy of those who are well settled in it.

CXVII.

Pride, which excites envy, often helps us to moderate it.

CXVIII.

Envy is more irreconcilable than hatred.

CXIX.

Envy is destroyed by true friendship, and coquetry by true love.

CXX.

Our envy always outlives the felicity of its object.

CXXI.

More people are free from interest, than from envy

EXAMPLE.

CXXII.

Nothing is so contagious as example: never is any considerable good or ill done that does not produce its like. We imitate good actions through emulation; and bad ones through a malignity in our nature, which shame concealed, and example sets at liberty.

FAMILIARITY.

CXXIII.

Familiarity is a suspension of almost all the laws of civility; libertinism has introduced it into society under the notion of ease.

FAVOURITES.

CXXIV.

The hatred of favourites is nothing more than the love of favour. Our indignation at not possessing it ourselves is soothed and mitigated by the

contempt we express for those who do; and we refuse them our homage, because we are not able to deprive them of that which procures them the homage of every one else.

FAULTS.

CXXV.

We need not be much concerned about those faults which we have the courage to own.

CXXVI.

We acknowledge our faults, in order to repair, by sincerity, the hurt they do us in the opinion of others.

CXXVII.

We confess small faults, in order to insinuate that we have no great ones.

CXXVIII.

A great genius will sincerely acknowledge his defects as well as his perfections: it is a weakness not to own the ill as well as the good that is in us.

CXXIX.

Had we no faults ourselves, we should take less pleasure in observing those of others.

CXXX.

We are often more agreeable through our faults, than through our good qualities.

CXXXI.

The greatest faults are those of great men.

CXXXII.

Dishonest men conceal their faults from themselves as well as others: honest men know, and confess them.

CXXXIII.

There are some faults which when well managed, make a greater figure than virtue itself.

CXXXIV.

We are not bold enough to say in general that we have no faults, and that our enemies have no good qualities; but in particulars we seem to think so.

CXXXV.

We have few faults that are not more excusable in themselves than the means we use to conceal them.

CXXXVI.

We boast of faults that are the opposites to those we really have; thus, if we are irresolute, we glory in being thought obstinate.

CXXXVII.

We easily excuse in our friends those faults that do not affect us.

CXXXVIII.

We endeavour to get reputation by those faults we determine not to amend.

CXXXIX.

It seems as if men thought they had not faults enow, for they increase their number by certain affected singularities; these are cultivated so carefully, that at last they become natural defects, beyond their power to reform.

FEAR.

CXL.

Few cowards know the extent of their fears.

FIDELITY.

CXLI.

The fidelity of most men is one of the arts of self-love, to procure confidence. It is the mean

to raise us above others, by making us the depositaries of momentous concerns.

CXLIV.

It is more difficult to be faithful to a mistress when on good terms with her, than when on bad.

FLATTERY.

CXLIII.

We should have but little pleasure were we never to flatter ourselves.

CXLIV.

Did we not flatter ourselves, the flattery of others could never hurt us.*

CXLV.

Flattery is a sort of bad money, to which our vanity gives currency.

CXLVI.

Men sometimes think they hate flattery: but they hate only the manner of it.

* People flatter us because they can depend on our credulity.—TACITUS.

FOLLY.

CXLVII.

Folly attends us close through life. If any one seems to be wise, it is merely because his follies are proportionate to his age and fortune.

CXLVIII.

He who lives without folly is not so wise as he imagines.

CXLIX.

As we grow old, we grow more foolish and more wise.

CL.

It is a great folly to affect to be wise by one's self.

CLI.

Some follies are like contagious distempers.

CLII.

Old fools are more foolish than young ones.

CLIII.

There are people fated to be fools; they not only commit follies by choice, but are even constrained to do so by fortune.

CLIV.

No fools are so troublesome as those who have some wit.

FORTUNE.

CLV.

Whatever difference may appear in men's fortunes, there is nevertheless a certain compensation of good and ill, that makes all equal.*

CLVI.

Fortune turns everything to the advantage of her favourites.

CLVII.

The happiness and misery of men depend no less on temper than fortune.

CLVIII.

Fortune breaks us of many faults which reason cannot.

* A great fortune runs great risks; a moderate one is secure.—TACIT.
Many who seem wretched are happy; and many are miserable in the midst of riches.—In.

CLIX.

The generality of people judge of us by our reputation, or fortune.

CLX.

To be great, we must know how to push our fortune to the utmost.

CLXI.

Fortune exhibits our virtues and vices, as the light shows objects.

CLXII.

Fortune is ever deemed blind by those on whom she bestows no favours.

CLXIII.

To be able to answer for what we shall certainly do, we should be able to answer for our fortune.

CLXIV.

We should manage our fortune like our constitution; enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.

CLXV.

Fortune and caprice govern the world.

MAXIMS.

FRIENDSHIP.

CLXVI.

What is commonly called friendship is no more than a partnership; a reciprocal regard for one another's interests, and an exchange of good offices; in a word, a mere traffic, wherein self-love always proposes to be a gainer.

CLXVII.

Though most of the friendships of the world ill deserve the name of friendships; yet a man may make use of them occasionally, as of a traffic whose returns are uncertain, and in which it is usual to be cheated.

CLXVIII.

In the distress of our best friends we always find something that does not displease us.*

* This maxim gave occasion to the celebrated *Verses on the Death of Dr. Swift.* The introductory lines of the poem give the Dean's opinion of our author, and a poetical version of the maxim. They are as follow:—

> As Rochefoncault his maxims drew
> From nature, I believe them true:
> They argue no corrupted mind
> In him: the fault is in mankind.
> This maxim, more than all the rest,
> Is thought too base for human breast:
> "In all distresses of our friends,
> We first consult our private ends;

CLXIX.

The reason we are so changeable in our friendships is, that it is difficult to know the qualities of the heart, and easy to know those of the head.

CLXX.

We love nothing but on our own account, and only follow our taste and inclination when we prefer our friends to ourselves; and yet it is this preference that alone constitutes true and perfect friendship.

CLXXI.

It is more dishonourable to distrust a friend, than to be deceived by him.

CLXXII.

We often imagine we love men in power; but interest alone is the true reason of our friendship for them: we espouse not their party to do them good, but from their hands to receive good.

CLXXIII.

Self-love magnifies, or diminishes, the good qualities of our friends, in proportion to the satis-

While Nature, kindly bent to ease us,
Points out some circumstance to please us."
SWIFT, Vol. vi.

See also Lord Chesterfield's defence of this maxim, Letter 1298.

faction we take in them: and we judge of their merit by the terms they keep with us.

CLXXIV.

We sometimes lightly complain of our friends, to be beforehand in justifying our own levity.

CLXXV.

We are not much afflicted at the misfortunes of our friends, when they give us an opportunity of signalizing our affection for them.

CLXXVI.

We are fond of exaggerating the love our friends bear us; but it is often less from a principle of gratitude, than the desire of prejudicing people in favour of our own merit.

CLXXVII.

We always love those who admire *us;* but we do not always love those whom *we* admire.

CLXXVIII.

Rare as true love is, it is less so than true friendship.

CLXXIX.

The reason why few women give in to friendship is, that friendship is insipid to those who have experienced love.

CLXXX.

In friendship, as in love, we are oftener happier through our ignorance, than knowledge.

CLXXXI.

It is very difficult to love those we do not esteem; and it is at least as difficult to love those whom we esteem much more than we do ourselves.

CLXXXII.

We are much nearer loving those who hate us, than those who love us more than we desire.

CLXXXIII.

The greatest effort of friendship is, not the discovery of our faults to a friend, but the endeavouring to make him see his own.

CLXXXIV.

The charm of novelty, and long habit, opposite as they are, equally conceal from us the faults of our friends.

CLXXXV.

The generality of friends put us out of conceit with friendship; as the generality of religious people put us out of conceit with religion.

CLXXXVI.

Nothing is more natural, nor more fallacious, than a belief that we are beloved.

CLXXXVII.

Renewed friendships require more conduct than those that have never been broken.

GALLANTRY.

CLXXXVIII.

Though there are many women who never have had one intrigue; there are scarce any who have had no more than one.

CLXXXIX.

We seldom talk of a woman's first intrigue before she has had a second.

CXC.

Love is the smallest part of gallantry.

GLORY.

CXCI.

The glory of great men ought always to be rated according to the means used to acquire it.

CXCII.

We exalt the reputation of some, to depress that of others; nor should we always extol so much the prince of Conde and Marshal Turenne, had we not a mind to blame both.

CXCIII.

It is as commendable to be proud with respect to one's self, as ridiculous to be so with respect to others.*

CXCIV.

We are unwilling to lose our lives, and yet would fain acquire glory. Hence it is, that the brave use more dexterity to avoid death, than men versed in the chicanery of law do to preserve their estates.

GOODNESS.

CXCV.

Nothing is more rare than true goodness: even those who imagine they possess it having nothing more than complaisance, or weakness.

* One of Pythagoras's precepts was—

Παντων δε μαλιστα αισχυνε σ' αυτον:

"Above all things reverence yourself.

CXCVI.

It is very difficult to distinguish diffusive general goodness from great address.

CXCVII.

None deserve the name of good, who have not spirit enough, at least, to be bad: goodness being for the most part but indolence, or impotence.*

CXCVIII.

A fool has not stuff enough to make a good man.

CXCIX.

Resolute people alone can be truly good-natured; such as commonly seem so are weak and easily soured.

GOOD SENSE.

CC.

Good sense should be the test of all rules, both ancient and modern: whatever is incompatible with good sense is false.

* Caprice is also, as Mr. Pope has observed, sometimes a source of goodness:—

"And made a widow happy for a whim."

GOVERN.

CCI.

It is more difficult to prevent being **governed, than** to govern others.*

GREAT MEN.

CCII.

Since great men *cannot* bestow health of body nor peace of mind, we certainly pay too dear for all that they *can* bestow.

GRAVITY.

CCIII.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.†

* Tacitus says of Agricola, that he governed his family; which many find a harder task than to govern a province.

† "The Duke de Rochefoucault's definition of gravity," says Sterne, "deserves to be written in letters of gold."—Yorick had been speaking to this effect:—"Gravity is an arrant scoundrel, and of the most dangerous kind too, be-

GRACE.

CCIV.

A good grace is to the body what good sense is to the mind.*

GREEDINESS.

CCV.

An able man will arrange his interests, and conduct each in its proper order. Our greediness often hurts us, by making us prosecute so many things at once; by too earnestly desiring the less considerable, we lose the more important.

cause a sly one; and more honest well-meaning people are bubbled out of their goods and money by it in one twelvemonth, than by pocket-picking and shoplifting in seven. The very essence of gravity is design, and consequently deceit: a taught trick to gain credit of the world for more sense and knowledge than a man is worth."—*Tristram Shandy*, vol. i. c. xi.

Gravity is the very essence of imposture.—SHAFTES. *Charact.* vol. i. p. 11.

* They are both the gifts of nature; but they may be cultivated, increased, and brought to perfection. Adorn yourself with all those graces and accomplishments which without solidity are frivolous; but without which, solidity is to a great degree useless.—LORD CHESTERFIELD'S *Letters*, (182nd.)

GRATITUDE.

CCVI.

It is with gratitude as with honesty among traders, it helps to carry on business; and we pay, not because we ought, but in order to find easier credit another time.

CCVII.

Not all who discharge their debts of gratitude should flatter themselves that they are grateful.

CCVIII.

The reason of the misreckoning in expected returns of gratitude is, that the pride of the giver and receiver can never agree about the value of the obligation.

CCIX.

There is a certain warmth of gratitude, which not only acquits us of favours received, but even while we are repaying our friends what we owed, makes them our debtors.

CCX.

The gratitude of most men is only a secret desire to receive greater favours.

HAPPINESS.

CCXI

None are either so happy or so unhappy as they imagine.

CCXII.

We take less pains to *be* happy, than to *appear* so.

CCXIII.

Happiness is in the taste, not in the thing; and we are made happy by possessing what we ourselves love, not what others think lovely.

HATRED.

CCXIV.

When our hatred is violent, it sinks us even beneath those we hate *

* Tacitus says, that men hate those they injure; and the Italian maxim is, "Chi offende non perdona mai:" those who injure you, never forgive you.

HEART.

CCXV.

Everybody speaks well of his heart, but no one dares to speak well of his head.

CCXVI.

Men are sometimes well acquainted with their head, when they are not so with their heart.

CCXVII.

The head is always the dupe of the heart.*

CCXVIII.

The head cannot long act the part of the heart.

CCXIX.

The imagination cannot invent so many contrarieties as are naturally in the heart of man.

* Many could have said in a round period, that whatever reflections the mind may make, and whatever resolutions it may take to reform its irregularities, the first motion of the heart overturns all its projects. But the Duke de la Rochefoucault alone can say all this in a word, "the head is always the dupe of the heart."—*Bouhours l'Art de Penser.*

HEROES.

CCXX.

Nature may give very great advantages; but she must have the concurrence of fortune to make heroes.

CCXXI.

There are heroes in ill, as well as in good.

HONOUR.

CCXXII.

One acquired honour is surety for more.

HOPE.

CCXXIII.

Hope, deceitful as it is, carries us agreeably through life.*

* It does more; it extends its influence beyond the grave, and helps to reconcile us to the stroke of death.

"Hope travels through, nor quits us when we die."—Pope.

HUMOUR.

CCXXIV.

Our own caprice is more extravagant than the caprice of fortune.

CCXXV.

Fancy sets the value on the gifts of fortune.

CCXXVI.

Our humour is more in fault than our understanding.

CCXXVII.

We may say of the temper of men, as of most buildings, that it has several aspects; of which some are very agreeable, some disagreeable.

CCXXVIII.

The humours of the body have a regular stated course which insensibly influences the will: they circulate, and successively exercise a secret power over us. In short, they have a considerable share in all our actions, though we perceive it not.

CCXXIX.

Madmen and fools see everything through the medium of humour.

CCXXX.

The calm or disquiet of our temper depends not so much on affairs of moment, as on the disposition

HYPOCRISY.

CCXXXI.

Hypocrisy is the homage that vice pays to virtue.

IDLENESS.

CCXXXII.

It is a mistake to imagine, that the violent passions only, such as ambition and love, can triumph over the rest. Idleness, languid as it is, often masters them all; she indeed influences all our designs and actions, and insensibly consumes and destroys both passions and virtues.

CXXXIII.

Idleness, timidity, and shame, often keep us within the bounds of duty; whilst virtue seems to run away with the honour.

CCXXXIV.

Idleness is more in the mind than in the body.

JEALOUSY.

CCXXXV.

Under some circumstances it may not be disagreeable to a man to have a jealous wife; for she will always be talking of what pleases him.

CCXXXVI.

Only such persons who avoid giving cause for jealousy are deserving of it.

CCXXXVII.

Jealousy is always born with love, but does not always die with it.

CCXXXVIII.

Jealousy is nourished by doubt; it either becomes madness, or ceases as soon as we arrive at certainty.

CCXXXIX.

In jealousy there is less love than self-love.*

* Witness Rhadamistus, who threw his beloved wife into a river, that she might not fall into the hands of another.—TACITUS.

CCXL.

There is a species of love whose excess prevents jealousy.

CCXLI.

Jealousy is the greatest of evils, and the least pitied by those who occasion it.

I L L S.

CCXLII.

Philosophy easily triumphs over past and future ills; but *present* ills triumph over philosophy.

CCXLIII.

The good we have received from a man should make us bear with the ill he does us.

CCXLIV.

It is less dangerous to do ill to most men, than to do them too much good.*

CCXLV.

A readiness to believe ill without examination, s the effect of pride and laziness. We are willing

* When benefits are such as can never be repaid, the be nefactor is usually hated instead of thanked.

to find people guilty, and unwilling to be at the trouble of examining into the accusation.

CCXLVI.

Weakness often gets the better of those ills which reason could not.

INCONSTANCY.

CCXLVII.

There is an inconstancy that proceeds from the levity or weakness of the mind, which makes it give in to every one's opinions: and there is another inconstancy, more excusable, which arises from satiety.

INGRATITUDE.

CCXLVIII.

An extraordinary haste to discharge an obligation is a sort of ingratitude.

CCXLIX.

There are some ungrateful people who are less to be blamed for their ingratitude than their benefactors.

CCL.

We seldom find people ungrateful so long as we are in a condition to serve them.

CCLI.

It is no great misfortune to oblige ungrateful people, but an insupportable one to be forced to be under an obligation to a scoundrel.

INFIDELITY.

CCLII.

Women in love more easily forgive great indiscretions than small infidelities.

CCLIII.

We find it more difficult to overlook the least infidelity to ourselves than the greatest to others.

INNOCENCE.

CCLIV.

Innocence finds not near so much protection as guilt.

INTEREST.

CCLV.

Interest speaks all languages, and acts all parts, even that of *disinterestedness* itself.

CCLVI.

Interest, which blinds some people, enlightens others.

CCLVII.

The name of virtue is as serviceable to interest as vice.

CCLVIII.

Interest puts in motion all the virtues and vices.

CCLIX.

Good-nature, that boaster of its great sensibility, is often stifled by the smallest interest.

CCLX.

We condemn vice, and extol virtue, merely through interest.

CCLXI.

It is only in little interests that we usually venture to disbelieve appearances.

INTREPIDITY.

CCLXII.

Intrepidity is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and emotion, which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason, in the most surprising and dreadful accidents.

JUDGMENT.

CCLXIII.

Every one complains of the badness of his memory, but nobody of his judgment.

JUSTICE.

CCLXIV.

The love of justice, in most men, is the fear of suffering by injustice

KNOWLEDGE.

CCLXV.

To know things well, we should know them in detail; and as that is in a manner infinite, our knowledge is always superficial and imperfect.

LIBERALITY.

CCLXVI.

What we call liberality is seldom more than the vanity of giving; we are fonder of the vanity than the generosity of the action.

LOVE.

CCLXVII.

No disguise can long *conceal* love where it is, nor *feign* it where it is not.

CCLXVIII.

Since it is not in our power to love any more than to let it alone, a lover has no right to com-

plain of his mistress's inconstancy, nor she of her lover's levity.

CCLXIX.

It is difficult to define love: we may say of it, however, that in the soul it is a desire to reign; in minds it is a sympathy; and in bodies a secret inclination to enjoy what we love after many difficulties.*

CCLXX.

To judge of love by most of its effects, one would think it more like hatred than kindness.

CCLXXI.

There are few people who are not ashamed of their amours when the fit is over.

CCLXXII.

There is only one sort of love, but there are a thousand different copies of it.

CCLXXIII.

Love, like fire, cannot subsist without continual motion; it ceases to exist, as soon as it ceases to hope or fear.

* This is surely but a dark confused account of love; and hardly will any one cry out after having read it, *Nunc scio quid sit amor*. Mr. Hobbes has thus defined it in much fewer words. "It is," says he, "the love of one singularly, with desire to be singularly beloved. And the same, with fear that the love is not mutual, is jealousy."—*Leviathan*.

CCLXXIV.

Love lends his name to many a correspondence wherein he is no more concerned than the dogs in what is done at Venice.

CCLXXV.

The more you love your mistress, the readier you are to hate her.

CCLXXVI.

To love is the least fault of the woman who has abandoned herself to love.*

CCLXXVII.

There are people who would never have been in love, had they never heard talk of it.

CCLXXVIII.

The pleasure of loving is to love; and we are much happier in the passion we feel, than in that we excite.

* Single vices make men commit single crimes: but one vice makes women guilty of all. And the reason of it is, the general contempt and ill-usage that custom has made the consequence of the forfeiture of female virtue. For women, finding themselves irrecoverably undone by such a slip, and treated as if nothing could be added to their guilt, make work afterwards at no one crime, because they know they are thought capable of all.

CCLXXIX.

To fall in love, is much easier than to get rid of it

CCLXXX.

Novelty to love is like the bloom to fruit; it gives a lustre which is easily effaced, but never returns.

CCLXXXI.

It is impossible to love those a second time whom we have really ceased to love.

CCLXXXII.

We forgive as long as we love.

CCLXXXIII.

In love, we often doubt of what we most believe.

CCLXXXIV.

The man who thinks he loves his mistress for *her* sake is much mistaken.

CCLXXXV.

Young women who would not appear coquets, and old men who would not be ridiculous, should never speak of love as of a thing that in anywise concerns them.

CCLXXXVI.

A woman keeps her first lover long, if she happens not to take a second.

CCLXXXVII.

In love, those who are *first* cured are *best* cured.

CCLXXXVIII.

All the passions make us commit faults; but love makes us guilty of the most ridiculous ones.

CCLXXXIX.

In the old age of love, as in that of life, we continue to live to pain, though we cease to live to pleasure.

CCXC.

There are many cures for love; but not one of them infallible.

CCXCI.

Love, all-agreeable as he is, pleases yet more by the manner in which he shows himself.

CCXCII.

A lover never sees the faults of his mistress till the enchantment is over.

MAGNANIMITY.

CCXCIII.

Magnanimity contemns all, to obtain all.

CCXCIV

Magnanimity is sufficiently defined by its name; yet we may say of it, that it is the good sense of pride, and the noblest way of acquiring applause.

MAN.

CCXCV.

To study men, is more necessary than to study books.*

* "The proper study of mankind is man," says Mr. Pope. "Learning," says Lord Chesterfield, "is acquired by reading books; but the more necessary learning, the knowledge of the world, is only to be acquired by reading men, and studying all the various editions of them." Again, "All are in general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake: they do not discern the shades and gradations that distinguish characters seemingly alike," &c. &c.—*Letter* 243rd. "Let the great book of the world be your principal study."—*Letter* 217th.

CCXCVI.

Men and things have their particular point of view: to judge of some, we should see them near; of others we judge best at a distance.

CCXCVII.

The truly honest man is he who valueth not himself on any thing.

CCXCVIII.

He must be a truly honest man who is willing to be always open to the inspection of honest men.

CCXCIX.

A man of sense may love like a madman, but never like a fool.

MARRIAGE.

CCC.

There are convenient marriages, but no happy ones.

MEMORY.

CCCI.

Why have we memory sufficient to retain the minutest circumstances that have happened to us; and yet not enough to remember how often we have related them to the same person?

MERIT.

CCCII.

Those who think themselves persons of merit, take a pride often in being unlucky, in order to make themselves and others believe that they are worthy to be the butt of fortune.

CCCIII.

To undeceive a person prejudiced in favour of his merit, is to do him the same bad office that was done to the madman at Athens, who fancied all the vessels that came into the port to be his own.*

* This noble Athenian, when recovered from his indisposition, declared that he never had more pleasure than whilst he was distempered, which he remembered well. Adding, that his friends would have obliged him much, to have let him enjoy a happiness that put him in possession of all things, without depriving any body of the least.
Ælian tells this story, and calls him Thrasyllus.

CCCIV.

It is a sign of an extraordinary merit, when those who most envy it are forced to praise it

CCCV.

Nature gives merit, and fortune sets it to work.

CCCVI.

Some people are disgusting with great merit; others with great faults very pleasing.*

CCCVII.

There are people whose whole merit consists in saying and doing foolish things seasonably. An alteration of conduct would spoil all.

CCCVIII.

The art of setting off moderate qualifications steals esteem; and often gives more reputation than real merit.†

CCCIX.

Our merit procures us the esteem of men of sense, and our good fortune that of the public.

* There are odious virtues, such as inflexible severity, and integrity that admits of no favour.—TACIT.

† Poppæus Sabinus, of moderate birth, obtained the consulship, and the honour of a triumph; and governed for four-and-twenty years the greatest provinces, without any extraordinary merit; being just capable of his employments, and in no manner above them.—TACIT.

CCCX.

The appearance of merit is oftener rewarded by the world than merit itself.

CCCXI.

Merit has its season, as well as fruit.

CCCXII.

We should not judge of a man's merit by his great qualities, but by the use he makes of them.

CCCXIII.

Censorious as the world is, it oftener does favour to false merit, than injustice to true.

MODERATION.

CCCXIV.

The moderation of happy people is owing to the calm that good fortune gives to their temper.

CCCXV.

Moderation is the dread of incurring that envy and contempt which attend upon the intoxication of prosperity: it is a vain ostentation of the

strength of the mind. Moderation, in an exalted station, is the desire of appearing superior to fortune.*

CCCXVI.

We make a virtue of moderation, in order to bound the ambition of great men, and to comfort moderate geniuses for their slender fortune, and their slender merit.

CCCXVII.

Moderation resembles temperance. We are not unwilling to eat more, but are afraid of doing ourselves harm.

NEGOTIATION.

CCCXVIII.

We are often dissatisfied with those who negotiate our affairs. The reason is, they almost always sacrifice the interest of their friends to that of the success of the negotiation; this becomes their own interest, through the honour they expect for bringing to a conclusion what themselves have undertaken.

* You have so loaded me with honour and riches, that nothing can be wanting to my prosperity, unless it be moderation. Anything more will but excite envy.—TACIT.

OBSTINACY.

CCCXIX.

Narrowness of mind is often the cause of obstinacy: we do not easily believe beyond what we see.*

OLD AGE.

CCCXX.

Old age is a tyrant, which forbids the pleasures of youth on pain of death.

CCCXXI.

Few people know *how* to be old.

CCCXXII.

Old age gives good advice, when it is no longer able to give bad example.

OPPORTUNITY

CCCXXIII.

Opportunities make us known to ourselves and others.

* Dryden has very justly coupled obstinacy and error:—
"Stiff in opinion, always in the wrong."

CCCXXIV.

In affairs of importance, we ought less to endeavour to make opportunities, than to use them when they offer.

CCCXXV.

All our qualities, both good and bad, are uncertain, dubious, and at the mercy of opportunity.

PASSIONS.

CCCXXVI.

The duration of our passions is no more in our power than the duration of our lives.

CCCXXVII.

Passion often makes a fool of a man of sense; sometimes it makes a man of sense of a fool.

CCCXXVIII.

The passions are the only orators that always succeed. They are, as it were, Nature's art of eloquence, fraught with infallible rules. Simplicity, with the aid of the passions, persuades more than the utmost eloquence without it.

CCCXXIX.

In the heart of man there is a perpetual succession of the passions; so that the destruction of one is almost always the production of another.

CCCXXX.

Passions often beget their opposites; avarice produces prodigality, and prodigality avarice: men are often constant through weakness, and bold through fear.

CCCXXXI.

When we subdue our passions, it is rather owing to their weakness than our strength.

CCCXXXII.

So much injustice and self-interest enter into the composition of the passions, that it is very dangerous to obey their dictates; and we ought to be on our guard against them even when they seem most reasonable.

CCCXXXIII.

Notwithstanding all the care we take to conceal our passions under the pretences of religion and honour they still appear through the flimsy veil.

CCCXXXIV.

Absence destroys small passions, and increases great ones; as the wind extinguishes tapers, and kindles fires.

CCCXXXV.

We are by no means aware how much we are influenced by our passions.

CCCXXXVI.

While the heart is still agitated by the remains of a passion, it is more susceptible of a new one, than when entirely at rest.

CCCXXXVII.

Those who are, during life, under the influence of strong passions, are happy; and miserable when cured of them.*

PENETRATION.

CCCXXXVIII.

The great fault of penetration is, not the falling short of, but the going beyond, its mark.

* Those who would eradicate all hopes and fears out of the human breast, as a means of happiness, are but ill acquainted with the economy of the mind. The inaction and apathy that are the necessary attendants on such a state would be greater evils than the most unbounded licence of the passions.

CCCXXXIX.

Penetration has an air of divination: it pleases our vanity more than any other quality of the mind.

PERSEVERANCE.

CCCXL.

Perseverance merits neither blame nor praise; it is only the duration of our inclinations and sentiments, which we can neither create nor extinguish.

PHILOSOPHERS.

CCCXLI.

The contempt of riches in the philosophers, was a concealed desire of revenging on fortune the injustice done to their merit, by despising the good she denied them. It was a secret to shelter them from the ignominy of poverty; a bye-way to arrive at the esteem they could not procure by wealth.*

* According to Aristippus's repartee to Diogenes. *If* Aristippus could be content with pulse, he would not haunt the tables of the great. *If* Diogenes could keep great men company, he would not live on pulse.

PIETY.

CCCXLII.

The piety of old women is often a decent way of escaping the disgrace and ridicule attendant on decayed beauty; an endeavour to continue themselves upon a respectable footing.*

PITY.

CCCXLIII.

Pity is the sense of our own misfortunes in those of another man; it is a wise foresight of the disasters that may befal ourselves: we assist others, in order to engage them to assist us on like occasions; so that the services we offer to the unfortunate, are in reality so many anticipated kindnesses to ourselves.†

* It is also an employment for them. Mr. Pope has assigned them another:—

"See how the world its veterans rewards;
A youth of conquests, an *old age of cards*."

† Grief for the calamity of another is pity; and ariseth from the imagination that the like calamity may befal himself; and therefore is called also *compassion*, and, in the phrase of this present time, a fellow-feeling: and therefore, for calamity arriving from great wickedness, the best men

PLEASING.

CCCXLIV.

He who is pleased with nobody, is much more unhappy than he with whom nobody is pleased.

PRIDE.

CCCXLV.

Pride always indemnifies itself; and takes care to be no loser, even when it renounces vanity.

CCCXLVI.

If we were not proud ourselves, we should not complain of the pride of others.

CCCXLVII.

Pride is equal in all men; and differs but in the means and manner of shewing itself.

have the least pity: and for the same calamity, those hate pity that think themselves least obnoxious to the same.—HOBBES's *Leviathan*.

And that celebrated sentence of Terence, *Homo sum, humani nihil alienum a me puto*, is indeed the same opinion, more concisely and mysteriously expressed: *I am a man and feel for all mankind.*—COLMAN.

CCCXLVIII.

It seems as if nature, who has so wisely adapted the organs of our bodies to our happiness, had with the same view given us pride, to spare us the pain of knowing our imperfections.*

CCCXLIX.

Pride is more concerned than benevolence in our remonstrances to persons guilty of faults; and we reprove them not so much with a design to correct, as to make them believe that we ourselves are free from such failings.

CCCL.

Pride will not owe, and self-love will not pay.

CCCLI.

Our pride is often increased by what we retrench from our other faults.

CCCLII.

The same pride that makes us condemn the faults we imagine ourselves exempt from, inclines us to despise the good qualities we are not possessed of.

CCCLIII.

There is often more pride than goodness in our concern for the misfortunes of our enemies. We

* And pride bestowed on all, a common friend.—POPE.

make them feel our superiority, by showing our compassion.

CCCLIV.

Nothing flatters our pride more than the confidence of the great, because we esteem it the effect of our own merit; not reflecting that it proceeds most frequently from their inability to keep a secret. So that confidence is sometimes a relief of mind, throwing off the oppressive load of secrecy.

CCCLV.

Pride has its caprice, as well as other passions; we are ashamed to own that we are jealous; yet value ourselves for having been so, and for being susceptible of it.

PROBITY.

CCCLVI.

It is difficult to determine, whether a clear, sincere, and honest procedure be the effect of probity or artifice.

PROMISES

CCCLVII.

We promise according to our hopes, and perform according to our fears

---

PROPERTIES.

CCCLVIII.

Most men, like plants, have secret properties, which chance discovers

---

PRUDENCE

CCCLIX.

Prudence and love are inconsistent; in proportion as the last increases, the other decreases

CCCLX

No encomiums are thought too great for prudence; yet cannot insure it the least event.

PRAISE.

CCCLXI.

The shame that arises from praise which we do not deserve, often makes us do things we should never otherwise have attempted.

CCCLXII.

We seldom heartily praise any but those who admire us.

CCCLXIII.

We blame ourselves only to extort praise.

CCCLXIV

We are not fond of praising without a view to self-interest. Praise is an artful, concealed, refined flattery, which pleases very differently the giver and receiver: the one takes it as the reward of his merit, the other gives it to show his candour and discernment.

CCCLXV.

We often use envenomed praise, which, by a side-blow, exposes, in the person we commend, such faults as we durst not lay other way lay open.*

* Panegyrists are the most dangerous enemies.—TACIT.

CCCLXVI.

We seldom praise but to be praised.

CCCLXVII.

Few are so wise as to prefer useful reproof to treacherous praise.*

CCCLXVIII.

A refusal of praise is a desire to be praised twice.

CCCLXIX.

There are reproaches that praise, and praises that reproach.†

CCCLXX.

That modesty which seems to decline praise, is only the desire of being praised more delicately.

CCCLXXI.

Ambition to merit praise fortifies our virtue. Praise bestowed on wit, valour, and beauty, contributes to their augmentation.

* Vitellius might have known the truth from the old officers, but his courtiers kept them off: having accustomed him not to hear anything disagreeable, though useful; but to listen to everything pleasing and pernicious.—TACIT.

† Pliny relates of Cæsar, that he blamed in so artful a manner, that he seemed to praise.—ID.

QUALITIES.

CCCLXXII.

Our bad actions expose us not to so much persecution and hatred as our good qualities.*

CCCLXXIII.

It is not enough to have great qualities; we must also have the management of them.†

CCCLXXIV.

There are some good qualities which, when natural, degenerate into faults; and others which, when acquired, are always imperfect. For example, reason must teach us to be frugal of our fortune and our confidence; and, on the contrary, nature must give us benevolence and valour.

CCCLXXV.

It is with some good qualities as with the senses; they are incomprehensible and inconceivable to such as are deprived of them.

* The world is apt to judge unfavourably of eminent merit: and a great reputation is as dangerous as a bad one. —TACIT.

† Brutidius was possessed of good qualities sufficient to have raised him to the highest dignities, had he not through precipitation quitted the usual track; labouring to outstrip first his equals, then his superiors: a rock on which many worthy men have split; while they strove at the greatest hazard to obtain prematurely, what with a little patience they would have had with perfect safety.—ID.

CCCLXXVI.

Naturally to be without envy is a certain indication of great qualities.

CCCLXXVII.

There are bad qualities which constitute great talents.

QUARRELS.

CCCLXXVIII.

Quarrels would never last long, if the fault was on one side only.

RAILLERY.

CCCLXXIX.

Raillery is more insupportable than wrong; because we have a right to resent injuries, but it is ridiculous to be angry at a jest.

REASON.

CCCLXXX.

We want strength to act up to our reason.

CCCLXXXI.

A man is not rational because chance throws reason in his way: he only is rational who knows, distinguishes, tastes it.

CCCLXXXII.

We never desire ardently what we desire rationally.

RECONCILIATION.

CCCLXXXIII.

Reconciliation with enemies is owing to a desire of bettering our condition; the fatigue of war, and an apprehension of some untoward event.

REPENTANCE.

CCCLXXXIV.

Repentance is not so much remorse for what we have done, as the fear of consequences.

REPUTATION.

CCCLXXXV

We except to judges in affairs of small moment, but are content that our reputation and glory should be dependent on the judgment of men who are all against us, through jealousy, prejudice, or want of discernment: yet it is merely to engage these to determine in our favour that we often hazard our ease and lives.

CCCLXXXVI.

Whatever ignominy we may have incurred, it is almost always in our power to re-establish our reputation.*

RICHES.

CCCLXXXVII.

Many people despise riches; yet few know how to bestow them.

* Particularly by a generous death: as Tacitus says of Sempronius: "Though he had degenerated from his great ancestors by a disorderly life, he rendered himself worthy of them by his constancy in death."

CCCLXXXVIII.

Ridicule dishonours more than dishonour itself.*

SECRETS

CCCLXXXIX.

How can we expect that another should keep our secret, when it is more than we can do ourselves? †

SELF-LOVE.

CCCXC.

Self-love is more artful than the most artful of men.

CCCXCI.

Self-love is the greatest of flatterers.

* Ridicule excites contempt and laughter, but can never be a detector of falsehood, or a test of truth.—BROWN *against* SHAFTESBURY.

† See Maxim CCCLIV.

CCCXCII.

The first impulse of joy we feel from the good fortune of a friend proceeds neither from our good-nature, nor friendship; it is the effect of self-love, which flatters us either with the hope of being happy in our turn, or of making some advantage of his prosperity.

CCCXCIII.

Self-love, well or ill conducted, constitutes virtue and vice.

CCCXCIV.

Human prudence, rightly understood, is circumspect, enlightened self-love.

CCCXCV.

We are so prepossessed in our own favour, that we often mistake for virtues those vices that have some resemblance to them, and which are artfully disguised by self-love.

CCCXCVI.

Notwithstanding all the discoveries that have been made in the regions of self-love, there still remains much *terra incognita*.

CCCXCVII.

The fondness, or indifference for life, in the old philosophers, was a taste of their self-love; which

ought no more to be controverted than the taste of the palate, or the choice of colours.

CCCXCVIII.

Nothing is so capable of diminishing our self-love as the observation that we disapprove at one time of what we approve at another.

CCCXCIX.

Self-love never reigns so absolutely as in the passion of love: we are always ready to sacrifice the peace of those we adore, rather than lose the least part of our own.

CCCC.

The self-love of some people is such, that, when in love, they are more taken up with their passion than its object.

CCCCI.

Self-love is the love of self, and of everything for the sake of self. Self-love makes men idolize themselves, and tyrannize over others, when fortune gives the means.* He never rests out of

* Self-love is the spring of all animal action. It is implanted by nature in animals, with a two-fold view—the good of the individual, and that of the species; and operates on them by a two-fold impulse—an insupportable uneasiness attendant on its suppression, and a pleasurable sensation annexed to its gratification. In brutes, this motive to action, being under the sole direction of instinct, is in general

himself; and settles on external things, just as the bee doth on flowers, to extract what may be

uniform and evident. In man, instinct has been superadded to reason, and self-love becomes complex and mysterious. It is plain from fact, that all animals are in some degree social; some of them, (if we may so speak,) live under monarchal, some oligarchal, others democratical, and the rest patriarchal government. The stifling, or exerting, the principle that thus unites them, has always its concomitant pain or pleasure. And instinct, where she is sole governess, impels them invariably and unerringly to nature's end and their own good, which are always united, though not always absolutely the same. For example, animals eat to appease their hunger, or please their palate; they have no more view to sustenance than the sexes, in their intercourse, have to propagation. Men, too, so far as they act under instinct, act unerringly; when that leaves them, they have recourse to reason; which not being at all times, nor in all persons, equally right and strong, does not always prompt to what is equally true and just. Society is undoubtedly the interest of all mankind; and though an universal government has never yet been, nor most probably ever will be formed, yet the wants of every man make him confederate with, and join himself to, some particular public. Now, as in order to the establishment of a state it is indispensably necessary to supersede some private rights, which are indeed compensated reflectively, though in a less obvious manner, this seems to produce cases wherein the good of the government and that of the subject clash. And certainly there are occasionally instances where the necessities of the commonwealth bear so hard on particular members as would give them a distaste to society, did not the uniting principle, the love of the species, the affection for the community of which they are part, lighten the oppression, still the grievance, and, by benevolent reflection, even render it pleasurable. To actions deduced from this source, the self-love of the rest of the community (which reaps the benefit of these seeming self-sacrifices) ascribes extraordinary merit, annexes attendant glory, and calls them virtuous; which virtue, though, relatively to the kind, it be highly meritorious,

serviceable. Nothing is so impetuous as his desires, nothing so secret as his designs, nothing so artful as his conduct. His suppleness is inexpressible, his metamorphoses surpass those of Ovid, and his refinements those of chemistry. We cannot fathom the depth, nor penetrate the obscurity of his abyss. There, concealed from the most piercing eye, he makes numberless turnings and windings: there is he often invisible even to himself: there he conceives, breeds, and brings up, without being sensible of it, an infinity of likes and dislikes; some of which are so monstrous, that he knows them not when brought into light, or at least cannot prevail on himself to own them. From the night that envelopes him springs the ridiculous notions he entertains of himself: thence his errors, his ignorance, his gross and silly mistakes with respect to himself. Thence is it that he imagines his sensations dead, when they are only asleep; that he shall never desire to run

is yet not disinterested, because repaid by the reflex pleasure of the actor: and may also be carried so far as to become irrational and vicious; for "to be virtuous," says Lord Shaftesbury, "is to have one's affections right in respect to one's self as well as of society." So that virtue will be found to be, not a disinterested benevolence toward the species, but a love of that kind which is its own reward; not a boundless enthusiasm for the public, but the social affection conducted by reason. It is rational humanity; it is, according to our author, *well-regulated self-love*. And thus,

"True self-love and social are the same."

POPE'S *ESSAY ON MAN*. Ep. iv.

again when once tired; and that he has lost all the appetites he has sated. But this thick darkness, which hides him from himself, hinders him not from seeing perfectly well whatever is without him; in which he resembles the eye, that sees all things except itself. In his great concerns and important affairs, where the violence of desire summoneth his whole attention, he sees, perceives, understands, invents, suspects, penetrates, and divines all things; so that one would be tempted to believe that each passion had its respective magic. Nothing is so close and strong as his attachments; which he in vain attempts to break through on discovery of the greatest impending misery. Yet sometimes, in a short time, he effects, and without trouble, what he had not been able to compass with the greatest efforts for years. Whence may well be concluded, that it is by himself that his desires are inflamed, more than by the beauty and merit of their objects; that it is his taste that heightens and embellishes them; that it is himself that he pursues; and that he follows his inclination, when he follows things that are agreeable to his inclination. He is composed of contrarieties; imperious and obedient, sincere and hypocritical, merciful and cruel, timid and bold. He has different inclinations, according to the different tempers that possess and devote him, sometimes to glory, sometimes to wealth sometimes to pleasure. These he changes, as age and experience alter: and it is indifferent to him

whether he has many inclinations, or only one; because he can split himself into many, or collect himself into one, as it is convenient or agreeable to him. He is inconstant: and the changes, besides those that happen from external causes, are numberless which proceed from himself. He is inconstant through levity, through love, through novelty, through satiety, through disgust, through inconstancy itself. He is capricious; and sometimes labours with eagerness and incredible pains to obtain things that are no ways advantageous, nay, even hurtful; but which he pursues merely because it is his will. He is whimsical, and often exerts his whole application in employments the most trifling; takes the utmost delight in the most insipid, and preserves all his haughtiness in the most contemptible. He is attendant on all ages and conditions; he lives every where; he lives on every thing; he lives on nothing. He makes himself easy either in the enjoyment, or privation, of things: he even goes over to those who are at variance with him; he enters into their schemes, and, which is wonderful! along with them hates himself: he conspires his own destruction; he labours to undo himself; he only desires to BE; and, that granted, he consents to be his own enemy. We are not, therefore, to be surprised if he sometimes closes with the most rigid austerity; and enters boldly into a combination therewith to ruin himself; because what he loses in one place he regains in another. When we think

he relinquishes his pleasures, he but suspends, or changes them; and even when he is discomfited, and we think we are rid of him, we find him triumphant in his own defeat. Such is self-love; of which man's life is only a long and great agitation. The sea is its representative, in the flux and reflux of whose waves, self-love may find a lively expression of the turbulent succession of its thoughts, and of its eternal motion.

SENSATIONS.

CCCCII.

It is less difficult to feign the sensations we have not, than to conceal those we have

---

SIMPLICITY.

CCCCIII.

Affected simplicity is refined imposture.*

* Domitian, under the mask of simplicity and modesty, affected the love of letters and poetry, the better to conceal his designs, and avoid his brother's jealousy.—Tacit.

SINCERITY.

CCCCIV.

Sincerity is an openness of heart which is rarely to be found. It is commonly personated by a refined dissimulation, whose end is to procure confidence.

CCCCV.

A desire to talk of ourselves, and to set our faults in whatever light we choose, makes the main of our sincerity.

SLANDER.

CCCCVI.

We commonly slander more through vanity than malice.

SOBRIETY.

CCCCVII.

Sobriety is either the love of health, or an incapacity for debauch.

SOCIETY.

CCCCVIII.

Men would not live long in society, were they not the mutual dupes of each other.

SOUL.

CCCCIX.

The health of the soul is as precarious as that of the body; for when we seem secure from passions, we are no less in danger of their infection, than we are of falling ill, when we appear to be well.

CCCCX.

There are relapses in the distempers of the soul, as well as in those of the body; thus we often mistake for a cure what is no more than an intermission, or a change of disease.

CCCCXI.

The flaws of the soul resemble the wounds of the body; the scar always appears, and they are in danger of breaking open again.

SUBTILTY.

CCCCXII.

Too great subtilty is false delicacy; and true delicacy is solid subtilty.

TALKATIVENESS.

CCCCXIII.

We speak little when vanity prompts us not.

CCCCXIV.

As it is the characteristic of great wits to say much in few words, so small wits seem to have the gift of speaking much and saying nothing.

CCCCXV.

The excessive pleasure we find in talking of ourselves, ought to make us apprehensive that it gives but little to our auditors.

CCCCXVI.

We know that we should not talk of our wives, but we seem not to know that we should talk still .ess of ourselves.

CCCCXVII.

We had rather speak ill of ourselves than not speak at all.

CCCCXVIII.

It is never more difficult to speak well than when we are ashamed of our silence.

TASTE.

CCCCXIX.

It is as common for men to change their taste, as it is uncommon for them to change their inclination.

CCCCXX.

A good taste is the effect of judgment more than understanding.

CCCCXXI.

We give up our interest sooner than our taste.

CCCCXXII.

Our taste declines with our merit.

CCCCXXIII.

Our self-love bears with less patience the condemnation of our taste than of our opinion.

TITLES.

CCCCXXIV.

Titles, instead of exalting, debase those who act not up to them.

TREACHERY.

CCCCXXV.

Men are oftener treacherous through weakness than design.

TRUTH.

CCCCXXVI.

Truth is not so beneficial to men as its appearances are prejudicial.

CCCCXXVII.

Our enemies, in their judgment of us, come nearer the truth than we do ourselves.

VALOUR.

CCCCXXVIII.

The love of glory, the fear of shame, the design of making a fortune, the desire of rendering life easy and agreeable, and the humour of pulling down other people, are often the causes of that valour so celebrated among men.

CCCCXXIX.

Valour in private soldiers is a hazardous trade taken up to get a livelihood.

CCCCXXX.

Perfect valour and perfect cowardice are extremes men seldom arrive at. The intermediate space is prodigious, and contains all the different species of courage, which are as various as men's faces and humours. There are those who expose themselves boldly at the beginning of an action; and who slacken and are disheartened at its duration. There are others who aim only at preserving their honour, and do little more. Some are not equally exempt from fear at all times alike. Others give occasionally into a general panic: others advance to the charge because they dare not stay in their posts. There are men whom habitual small dangers encourage, and fit for greater. Some are brave with the sword, and fear bullets: others

defy bullets, and dread a sword. All these different kinds of valour agree in this, that night, as it augments fear, so it conceals good or bad actions, and gives every one the opportunity of sparing himself. There is also another more general discretion: for we find those who do most, would do more still, were they sure of coming off safe: so that it is very plain that the fear of death gives a damp to courage.*

CCCCXXXI.

Perfect valour consists in doing without witnesses all we should be capable of doing before the whole world.

CCCCXXXII.

Most men sufficiently expose themselves in war to save their honour, but few so much as is necessary even to succeed in the design for which they thus expose themselves.

CCCCXXXIII.

No man can answer for his courage who has never been in danger.

CCCCXXXIV.

A wise man had rather avoid an engagement than conquer.

* Valour is the contempt of death and pain.

VANITY.

CCCCXXXV.

It is our own vanity that makes the vanity of others intolerable

CCCCXXXVI.

If vanity really overturns not the virtues, it certainly makes them totter.

CCCCXXXVII.

The most violent passions have their intermissions: vanity alone gives us no respite.

CCCCXXXVIII.

The reason why the pangs of shame and jealousy are so sharp, is this; vanity gives us no assistance in supporting them.

CCCCXXXIX.

Vanity makes us do more things against inclination than reason.

VICE.

CCCCXL.

When our vices have left us, we flatter ourselves that *we* have left *them*.*

CCCCXLI.

Vices enter into the composition of virtues, as poisons into the composition of medicines. Prudence mixes and tempers, and makes good use of the compound against the ills of life.

CCCCXLII.

The reason we are not often wholly possessed by a single vice, is that we are distracted by several.

VIOLENCE.

CCCCXLIII.

The violence done us by others is often less painful than that we do to ourselves.

* The vices wait for us through life, like hosts with whom we are obliged successively to lodge; and it is uncertain whether experience would make us avoid them, were we twice to take the same journey.

CCCCXLV.

The violence we do ourselves in order to prevent love is often more rigorous than the cruelty of a mistress.

VIRTUE.

CCCCXLV.

Our virtues are commonly disguised vices.

CCCCXLVI.

What we mistake for virtue is often no more than a concurrence of divers actions and interests, which fortune, or industry, disposes to advantage. It is not always from the principles of valour and chastity that men are valiant, and that women are chaste.

CCCCXLVII.

Prosperity is a stronger trial of virtue than adversity.*

CCCCXLVIII.

The virtues are lost in interest, as rivers are in the sea.

* Prosperity is the touchstone of virtue; for it is less difficult to bear misfortunes than to remain uncorrupted by pleasure.—TACIT.

CCCCXLIX.

To the honour of virtue it must be acknowledged, that the greatest misfortunes befal men from their vices.

CCCCL.

We despise not all those who have vices; but we despise all those who have no virtues.

CCCCLI.

Nature seems to have prescribed to every man at his birth the bounds both of his virtues and vices.

CCCCLII.

Virtue would not go so far, if vanity did not bear her company.*

CCCCLIII.

Men dare not, as bad as they are, appear open enemies to virtue: when, therefore, they persecute virtue, they pretend to think it counterfeit, or else lay some crime to its charge.

* Take from men ambition and vanity, and you will have neither heroes nor patriots.—SENEC.

VOGUE.

CCCCLIV.

There are people, who, like new songs are in vogue only for a time.

UNDERSTANDING.

CCCCLV.

Those are mistaken who imagine wit and judgment to be two distinct things. Judgment is only the perfection of wit, which penetrates into the recesses of things, observes all that merits observation, and perceives what seems imperceptible. We must therefore agree, that it is extensive wit which produces all the effects attributed to judgment.

CCCCLVI.

Strength and weakness of mind are improper terms; they are in reality only the good or ill disposition of the organs of the body.

CCCCLVII.

It is a common fault to be never satisfied with our fortune, nor dissatisfied with our understanding.

CCCCLVIII.

Politeness of mind consists in a courteous and delicate conception.

CCCCLIX.

The gallantry of the mind consists in flattering agreeably.

CCCCLX.

It often happens that things present themselves to our minds more finished than we could make them with much labour.

CCCCLXI.

The defects of the mind, like those of the face, grow worse as we grow old.

CCCCLXII.

A man of wit would be often at a loss, were it not for the company of fools.

CCCCLXIII.

It is a better employment of the understanding to bear the misfortunes that actually befal us, than to penetrate into those that may.

CCCCLXIV.

It is not so much through a fertility of invention that we find many expedients in any one affair;

as through a poverty of judgment, which makes us listen to every thing that imagination presents, and hinders us from discerning what is best at first.

CCCCLXV.

Vivacity, when it increases with age, is not far short of frenzy.

CCCCLXVI.

Those who have but one sort of wit are sure not to please long.

CCCCLXVII.

Wit tempts us sometimes to play the fool with great courage.*

CCCCLXVIII.

A man of sense finds less difficulty in submitting to a wrong-headed fellow than in attempting to set him right.

CCCCLXIX.

The labours of the body free men from pains of the mind. This it is that constitutes the happiness of the poor.†

* Vivacity and wit make a man shine in company; but trite jokes and loud laughter reduce him to a buffoon.—CHESTERFIELD'S *Letters* (134th.)

† It is certain that as in the body, when no labour or

CCCCLXX.

The mind, between idleness and constancy, fixes on what is easy and agreeable to it. This habit always sets bounds to our inquiries. No man was ever at the trouble to stretch his genius as far as it would go.

CCCCLXXI.

Small geniuses are hurt by small events: great geniuses see through and despise them.

UNTRUTH.

CCCCLXXII.

Our aversion to untruth is often but an imperceptible ambition to make our testimony considerable, and to give our words a religious weight.

natural exercise is used, the spirits, which want their due employment, turn against the constitution, and find work for themselves in a destructive way; so in a soul or mind, unexercised, and which languishes for want of action and employment, the thoughts and affections, being obstructed in their due course, and deprived of their natural energy, raise disquiet, and foment a rancorous eagerness and tormenting irritation. The temper from hence becomes more impotent in passion, more incapable of real moderation, and, like prepared fuel, readily takes fire by the least spark.—SHAFTESBURY, vol. ii. p. 160.

WEAKNESS.

CCCCLXXIII.

Weakness is the only incorrigible fault men have.*

CCCCLXXIV.

Weakness is more opposite to virtue than is vice itself.

CCCCLXXV.

Weak people are incapable of sincerity.

CCCCLXXVI.

More men are guilty of treason through weakness than any studied design to betray.

CCCCLXXVII.

If there be a man whose weak side has never been discovered, it is only because we have never accurately looked for it.†

* It is, however, a fault of nature, for which a man seems to be no more blameable than a vessel is for being leaky.

Lord Chesterfield observes, that men are more unwilling to have their weaknesses and imperfections known than their crimes: and that if you hint to a man that you think him ignorant, silly, or even ill-bred or awkward, he will hate you more and longer than if you tell him plainly you think him a rogue.—*Letter* 129.

† Lord Chesterfield says, that every body has a prevailing weakness; that Cardinal Richelieu, the ablest statesman,

CCCCLXXVIII.

Silence is the happiest course a man can take who is diffident of himself.

WEARINESS.

CCCCLXXIX.

The reason why lovers are never weary of one another is this—they are always talking of themselves.

CCCCLXXX.

We often boast that we are never out of spirits; and yet are too much conceited to own that we are not bad company.

CCCCLXXXI.

We often forgive those who tire us, but cannot forgive those whom we tire.

had the idle vanity to be thought the best poet too; that Sir Robert Walpole's prevailing weakness was to be thought to have a polite and happy turn to gallantry, of which he had undoubtedly less than any man living; and that those who had any penetration applied to it with success.—*Letter 97.*

CCCCLXXXII.

We are almost always tired with the company of those very persons of whom we ought never to be tired.

WILL.

CCCCLXXXIII.

We have more power than will; and it is only to disculpate us to ourselves, that we often think things impracticable.*

WISDOM.

CCCCLXXXIV.

Man's chief wisdom consists in knowing his follies.

CCCCLXXXV.

Our wisdom is no less at fortune's mercy than our wealth.

* Our laziness persuades us that those things are impracticable which we might easily accomplish.—TACITUS

CCCCLXXXVI.

It is easier to be wise for others than for ourselves.*

CCCCLXXXVII.

Wisdom is to the mind what health is to the body.

WOMAN.

CCCCLXXXVIII.

Women affect coyness as an addition to their beauty.

CCCCLXXXIX.

Women often fancy themselves to be in love when they are not. The amusement of an intrigue, the emotion of mind produced by gallantry, their natural passion for being beloved, and their

* Gods! that the nature of mankind is such,
To see and judge of the affairs of others
Much better than their own! Is 't therefore so,
Because that in our own concerns we feel
The influence of joy and grief too nearly?
TERENCE.

unwillingness to give a denial; all these make them imagine they are in love, when in fact they are only coquetting.

CCCCXC.

Women are completely cruel only to those they hate.

CCCCXCI.

The wit of most women serves rather to fortify their folly than their reason.*

CCCCXCII.

The virtue of women is often the love of reputation and quiet.

CCCCXCIII.

There are few virtuous women who are not weary of their profession.

CCCCXCIV.

Most virtuous women, like hidden treasures, are secure, because nobody seeks after them.

* Women have an entertaining tattle, and sometimes wit; but for solid reasoning and good sense, I never knew one in my life that had it, or who reasoned and acted consequentially for four-and-twenty hours together.—LORD CHESTERFIELD'S *Letters*, (129th.)

CCCCXCV.

Youth without beauty is of as little consequence as beauty without youth.

CCCCXCVI.

The common foible of women who *have been* handsome, is to forget that they are now no longer so.*

CCCCXCVII.

Most women yield more through weakness than passion; whence it happens that enterprising, rather than amiable men commonly succeed best with them.†

* Every woman who is not absolutely ugly, thinks herself handsome. The suspicion of age no woman, let her be ever so old, ever forgives. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept of the lowest; and you may safely flatter any woman, from her understanding down to the exquisite taste of her fan.—LORD CHESTERFIELD'S *Letters*, (129th—181st.)

† "Whenever the slightest wishes arise," says Lord Chesterfield, "the rest will soon follow." Again, "If you are not listened to the first time, try a second, a third, and a fourth. If the place is not already taken, depend upon it it may be conquered."—*Letters*, (218th—224th.)

It is difficult to say whether our author or Lord Chesterfield has been hardest upon the sex. His lordship, however, (among other douceurs) acknowledges that "women are the only refiners of the merit of men; that it is true they cannot add weight, but they polish and give a lustre to it;

CCCCXCVIII.

Of all the violent passions, that which least misbecomes a woman is love.

CCCCXCIX.

In their first desires women love the lover, afterwards the passion.

D.

That woman is much to be pitied who at once possesses both love and virtue.

YOUTH.

DI.

Youth changes its inclinations through heat of blood; old age perseveres in it through habit.

DII.

Youth is continual intoxication. It is the fever of reason.

.hat they absolutely stamp every man's character in the *beau monde*, and make it either current, or cry it down, and stop it in payments."—*Letters*, (129th—218th.)

DIII.

Young people, at their entrance upon the world, should be either bashful or giddy; a composed self-sufficiency generally turns to impertinence.

DIV.

Timidity is a fault dangerous to reprehend in those we would reform.

END OF MAXIMS.

APHORISMS.

THE TEMPEST.

ACQUISITION.

Too light winning
Makes the prize light.

MISERY

Misery acquaints a man with strange companions.

MORTALITY.

We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

FORGIVENESS.

The rarer action is
In virtue than in vengeance.

APHORISMS.

THE TEMPEST.

ACQUISITION.

Too light winning
Makes the prize light.

MISERY

Misery acquaints a man with strange companions.

MORTALITY.

We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

FORGIVENESS.

The rarer action is
In virtue than in vengeance.

FORTITUDE.

In all emergencies play the man.

HYPOCRISY.

Hypocrisy
With fairest colours paints the foulest ends.

COMPULSION.

Most wretchedly corrupted is that nature
Which stripes may move, not kindness.

CONFIDENCE OR PRESUMPTION.

An overweening confidence will make
Impossibilities seem easy things.

TRUTH WITH GENTLENESS.

Unpleasant truths require some gentleness
And time to speak them.—Do not rub the sore
When you should bring the plaster.

ANGER.

Do not adventure discretion so weakly as to be angry for a slight cause.

FORTUNE.

Ebbing men
Most often do so near the bottom run
By their own negligence, or fear, or sloth.

MODESTY.

Modesty
Is the best jewel in a virgin's dower.

TEARS OF JOY.

Affection
Will weep at what it 's glad of.

SURPRISE.

Expected good seldom appears so welcome
As what comes by surprise.

COURTESY.

Whilst thou livest, keep a good tongue in thy head.

PERSEVERANCE.

See first that the design is wise and just:
That ascertain'd, pursue it resolutely.
Do not for one repulse forego the purpose
That you resolved to effect.

IRRESOLUTION.

Procrastination says, "The next advantage
We will take thoroughly."

REPENTANCE.

Repentance is heart's sorrow,
And a clear life ensuing.

GUILT.

Though it long sleep, the venom of great guilt,
When death, or danger, or detection comes,
Will bite the spirits fiercely.

TRIALS.

Vexations duly borne
Are but as trials which Heaven's love to man
Sends for his good.

INFIRMITY.

Bear with the weakness
Of old and troubled brains.

PUNISHMENT AND RESENTMENT.

Repentance once produced,
Sole drift of all just purpose, wrath should end:—
Not a frown farther.

AMBITION.

Too often those who entertain ambition
Expel remorse and nature.

PROVIDENCE—GRATITUDE.

On any ill escaped or good attain'd,
Let us remember still, Heaven chalk'd the way
That brought us thither.

OPTIMISM.

Time and our future being shall resolve us
Of all which now, involved in clouds and gloom,
Seems accident or ill.—Till then, be cheerful,
And think of each thing well.

FORGIVENESS.

Who from crimes would pardon'd be,
In mercy should set others free.

TWO GENTLEMEN OF VERONA.

CREDULITY.

Credulity too often entertains
A fox to be the shepherd of the lambs.

EAR.

A light ear sometimes makes a heavy heart.

INJUSTICE.

To a bad purpose we cannot be true,
Unless we would be traitors to ourselves.

DESPOTISM.

Lawless are they that make their wills their law.

FRIENDSHIP—TREACHERY.

Treachery in friendship is as the right hand were perjured to the bosom.

FRIENDSHIP.

Friends, truly friends, can never long be foes.

CENSORIOUSNESS.

Those who have an eye upon their neighbour's follies, should turn another upon the register of their own.

LOVE AND FIDELITY PERFECT.

Happy and worthiest of esteem are those
Whose words are bonds; whose oaths are oracles;
Whose love sincere; whose thoughts immaculate;
Whose tears, pure messengers, sent from the heart;
Whose heart as far from fraud as Heaven from earth.

LOVE.

The spring of love resembleth
The uncertain glory of an April day;
Which now shows all the beauty of the sun,
And bye and bye a cloud takes all away.

PHYSIOGNOMY.

Oft may we read men's fortunes in their eyes.

EXPERIENCE.

Experience is by industry achieved,
And perfected by the swift course of time.

THE HEART.

The hand should be the agent of the heart.

TRUTH.

Truth hath better deeds than words to grace it.

EXERTION.

Duty never yet did want its meed.

LEARNING AND REASON.

Learning with reason makes
Youth, by anticipate experience, old.

KNAVERY.

A fool may have wit enough to see that another is a knave.

SPEECH.

To be slow in words is a chief virtue.

PRIDE.

Pride is man's legacy from his first parents.

EXERTION.

Cease to lament for that thou can'st not help;
And study help for that which thou lamentest.

PEEVISHNESS.

Peevishness
Will fly good fortune when it follows swiftest.

DUPLICITY.

Better to have none
Than plural faith, which is too much by one.

INCONSTANCY.

Were man
But constant he were perfect: that one error
Fills him with faults, makes him run through all sins.

ILLIBERALITY.

A quick wit has often a hard race to overtake a slow purse.

EDUCATION—TRAVEL.

'Tis useful oft to perfecting a man,
That he be tried and tutor'd in the world.

OBSTINACY.

Passion the obstinate, not reason rules,
For what they will they will; and there's an end.

YOUTH.

Unhappy is the idle truant,
Omitting the sweet benefit of time,
To clothe himself with angel-like perfection.

NECESSITY.

It is prudent
To make a virtue of necessity.

TWELFTH NIGHT.

BEAUTY.

A beauteous wall doth oft close in pollution.

INGRATITUDE.

Ingratitude is more hateful in a man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice, whose strong corruption
Inhabits our frail blood.

COURAGE AND HOPE.

Courage and hope are provident in peril,
And vanquish greatest dangers.

DRUNKENNESS.

A drunken man is like a fool, a madman, and a drowned man; one draught too much makes him a fool, the second mads, and the third drowns him.

LOVE.

Love may be as quickly caught as the plague, but love so caught is not very often mortal.

CONSISTENCY.

Do not undo what you have done: do not kill whom you have recovered.

DELAY.

In delay there lies no plenty.

YOUTH.

Youth 's a stuff will not endure.

VANITY.

Those who believe that every one who looks on them loves them, are perpetually open to ridicule and disappointment

FUTURE.

What 's to come is still unsure.

PLEASURE.

Pleasure will be paid one time or other.

FLATTERY.

It is not only trouts that are caught with tickling.

GREATNESS.

Some are born great; some achieve greatness; and some have greatness thrust on them.

OPPORTUNITY.

When our fates seem to open their hand to us, let our spirit embrace them in all that is wise and honourable.

IMAGINATION.

We often think we have every reason on our side, when we have only our fancy.

VANITY.

Nothing is so credulous as vanity, and so ignorant of what becomes it.

PRIDE—VANITY.

Pride overweens on real advantages; vanity often presumes on those which have no existence

WORDS.

In reasoning with others we must generally use words: and words have so much of ambiguity, that it is difficult to prove reason by them, so as not to deceive ourselves or others.

FOLLY.

Foolery walks about the globe; so far like the sun, that it shows itself as openly.

POOR.

The poor have some excuse for being proud;
The prosperous have less.

CONSCIENCE.

There 's something in us that reproves our faults,
Howe'er a headstrong fault may mock reproof.

IGNORANCE.

There is no darkness like ignorance.

DETRACTION.

It is better for a man that his foes should tell him that he is an ass, than that his friends by flattery should make an ass of him.

NEGLIGENCE.

In persons grafted in a serious trust,
Negligence is a crime.

GUILT.

The guilty
Would wish all eyes blind but their own.

DANGER—PREVENTION.

'Tis wiser to prevent an urgent danger,
Than to lose time in questioning how it grew.

CHEERFULNESS.

A merry heart goes all the day,
A sad tires in a mile.

MEASURE FOR MEASURE.

FEAR.

Our doubts are traitors;
And make us lose the good we oft might win,
By fearing to attempt.

MERCY DIVINE.

All the souls that are were forfeit once;
And He that might the 'vantage best have taken,
Found out the remedy

WOMEN.

When maidens sue,
Men give like gods; but when they weep and kneel,
All their petitions are as truly theirs,
As they themselves should owe them.

MERCY.

It is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

HOPE.

The miserable have no other medicine,
But only hope.

HOPE WITH FORTITUDE.

Have hope to live; but be prepared to die.

WOMEN.

Women are frail
As are the glasses where they view themselves.

DEATH.

Be still prepared for death: and death or life
Shall thereby be the sweeter.

WISHES.

Good wishes deserve welcome.

LIFE.

Who basely sue to live seek but to die:
Who virtuously seek death find life.

GOODNESS.

If goodness be the soul of your complexion,
It shall preserve the body ever fair.

HYPOCRISY.

In this world, craft, being richer than innocence, often stands for the facing.

VIRTUE.

Virtue is bold; and goodness never fearful.

RASH SPEAKING.

Those who know not what they speak, seldom know what they do.

HYPOCRISY.

That we were all, as some would seem to be,
Free from our faults, as from faults seeming free!

SELF-KNOWLEDGE.

Of all knowledge the wise and good seek most to know themselves.

DIFFICULTIES.

All difficulties are easy when they are known.

VICE.

When once our grace we have forgot,
Nothing goes right; we would and we would not.

DIFFICULTIES

Make not impossible
That which but seems unlike.

REASON.

Do not banish reason
For inequality: but let reason serve
To make the truth appear, where it seems hid.

FEAR.

That life is better life, past fearing death,
Than that which lives to fear.

LAW.

The law, and not the judge, condemns the criminal.

REPENTANCE.

A true repentance shuns the evil itself,
More than the external suffering, or the shame.

CORRUPTION.

Reform or ruin must o'ertake that state,
In which corruption, in a baneful ferment,
Boils till it over-runs.

LIBEL.

Strong truth is oft held slander to the state.

REPENTANCE.

A small excuse serves to delay repentance.

LUCK.

Good luck in odd numbers, is the resource of those who can find none in reason or in good conduct.

NECESSITY.

What cannot be eschew'd must be embraced.

TEMPTATION.

The tempted or the tempter, who sins most?

MERRY WIVES OF WINDSOR.

EXPERIENCE.

Experience is a jewel. And it had need be so; for it is often purchased at an infinite rate.

WOMAN.

What a woman thinks in her heart she may effect, she will break her heart but she will effect.

VIGILANCE.

Better three hours too soon than a minute too late.

RICHES.

O what a world of vile ill-favour'd faults
Look handsome in the rich, to sordid minds.

SELFISHNESS.

Many who have been cozened themselves would have all the world be cozened too.

MUCH ADO ABOUT NOTHING.

SYMPATHY.

How much better it is to weep at joy
Than to joy at weeping.

DETRACTION.

Happy are they that hear their detractions, and can put them to mending.

GOOD.

That which we have we prize not to the worth
While we enjoy it; but being lackt and lost,
Why then we rack the value; then we find
The virtue that possession would not give us.

PAIN.

Trouble being gone comfort remains.

CONFIDENCE.

None are more confident than those who are on the point of failing.

PREAMBLE.

What need the bridge much broader than the flood?

SINCERITY.

It were better to be disdained of all, than to steal confidence and affection by deceit from any.

IMITATION.

We should follow our leaders in every good thing: and leave them when they lead to ill.

DISCONTENT.

He is a fool who betrothes himself to unquietness.

INADVERTENCE.

Life has its accidents of hourly proof,
Which we mistrust not.

ANGER.

Anger strikes like the blind man, and revenges on one the pain it feels from another.

HAPPINESS.

Those are but little happy who are able to say how much.

Perpetual laughter is all mirth and no matter.

LOVE.

Time goes on crutches till Love obtain his wish.

FAVOURITES.

Favourites,
Made proud by princes, will advance their pride
Against the power that bred it, even as honeysuckles,
That ripen'd by the sun to full luxuriance,
Forbid the sun to enter.

PERJURY.

For one man holding truth,
What numbers fail, confounding oath with oath!

OPENNESS.

Where the tongue speaketh as the heart thinketh, there is wisdom and excellence; or great weakness, or impudence.

PATIENCE.

Every one can master a grief but he that has it.

CONTAGION.

They that touch pitch will be defiled.

INUENDOES.

Let not bad thinking wrest true speaking.

DISCOVERIES.

What wisdom cannot discover, folly sometimes brings to light.

CONQUEST.

If they succeed, true conquerors are they
Who war against unruled affections,
And the huge army of the world's desires

A MIDSUMMER NIGHT'S DREAM.

LOVE.

Love looks not with the eyes but with the mind

GRIEF.

Sorrow's heaviness doth heavier grow
For debt that bankrupt sleep doth sorrow owe.

PERCEPTION.

Dark night, that from the *eye* his function takes,
The *ear* more quick of apprehension makes.

WILL.

What poor willing duty cannot do,
Noble respect accepts as done.

PARENTS AND CHILDREN.

Children wish fathers look'd but with their eyes;
Fathers that children with their judgment look'd:
And either may be wrong.

BLINDNESS.

Some will not know what but themselves all know.

SPLENDOUR.

Bright things oft come to quick confusion.

LOVE.

Love's mind, of judgment rarely hath a taste:
Wings, and no eyes, figure unheedy haste.
And therefore is Love feign'd to be a child,
Because in choice he is so oft beguiled.

CONFIDENCE.

Known virtue bears the privilege of trust.

MARRIAGE.

One heart, one bed, two bosoms, and one troth.

LOVE.

Of innocence,
Love takes the meaning in Love's conference.

LOVE AND REASON.

Reason and Love oft keep not company:
It is most happy when they are made friends.

BENEVOLENCE.

The amiable and good
Suffer, when they see wretchedness o'ercharged
And duty in his service perishing.

APHORISMS.

AFFECTION.

Affection's faithful diligence will go
As an arrow from the Tartar's bow

DANGER.

When in the night, imagining some fear,
How easily is a bush supposed a bear.

SILENCE.

In the pure modesty of simple duty,
More may be read than from the rattling tongue
Of saucy and audacious eloquence.
Love, therefore, and tongue-tied simplicity,
In least speak most.

TRUTH.

Truth makes all things plain.

LOVE'S LABOUR LOST.

GLUTTONY.

Fat paunches have lean pates: and dainty bits
Make rich the ribs, but bankrupt quite the wits

PERSECUTION.

Some tear the corn up, and let grow the weeds.

MARRIAGE.

Take not too short a time
To make a world-without-end bargain in.

SCIENCE.

Study is like the heaven's glorious sun,
That will not be deep search'd with saucy looks.

AFFLICTION AND HOPE.

Affliction may one day smile again.

CONVERSATION.

Hear mildly, and laugh moderately.

WIT.

Wit that spares none that comes within its power,
Is no slight soil upon fair Virtue's gloss.

WIT.

Ill-natured Wit still withers as it grows.

OBSERVATION.

Observation and reflection is anticipated experience.

COURTESY.

Fair payment for foul words is more than due.

PEDANTRY.

Pedantry has its quotations for every thing, that neither embellish nor illustrate.

BEAUTY.

Like the sun, beauty maketh all things shine.

VICE.

Vice still seeks quillets how to cheat the devil.

LOVE.

Revels and dances, masks and merry hours,
Forerun fair Love, strewing his way with flowers.

CONVERSATION.

Conversation should be pleasant without scurrillity, witty without affectation, free from indecency, learned without conceitedness, novel without falsehood.

PROLIXITY.

Do not draw out the thread of your verbosity finer than the staple of your argument.

WIT.

The tongues of mocking wenches are as keen
As is the razor's edge invisible.

FOLLY.

Folly in fools bears not so strong a note
As foolery in the wise.

JESTS.

A jest's prosperity lives in the ear
Of him that hears it; never in the tongue
Of him that makes it.

THE MERCHANT OF VENICE.

HYPOCRISY.

The devil can cite Scripture for his purpose.

SHOW.

There is no vice so simple but assumes
Some mark of virtue on his outward parts.

ORNAMENT.

Ornament is but the gilded shore
To a most dangerous sea.

FRUIT.

The weakest kind of fruit
Droops soonest to the ground.

MERCY.

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes.

RECOMPENSE.

He is well paid that is well satisfied.

OPPORTUNENESS.

How many things by season season'd are
To their right praise and true perfection.

TRADE.

That merchant is discreet
Whose ventures are not in one bottom trusted,
Nor to one place; nor pledged his whole estate
Upon the fortune of one current year.

CARE.

They lose the world who buy it with much care.

WORLD.

'Tis fit we hold the world but as the world,
A stage where every one must play his part.

LOQUACITY.

Many men speak an infinite deal of nothing. The reasons of such are as two grains of wheat hid in two bushels of chaff. You shall seek all day ere you find them; and when you have them they are not worth the search

VIRTUE.

Fairest of all things fair on earth is virtue.

WEALTH.

They are as sick that surfeit with too much
As they that starve with nothing.

TEACHING.

It is a good divine that follows his own instructions.

TEACHING.

It is easier to teach twenty what is good to be done, than to be one of the twenty to follow one's own teaching.

YOUTH.

Youthful rashness skips like a hare over the meshes of good counsel.

SECURITY.

"*Fast bind; fast find:*"
A proverb never stale in thrifty mind.

APPEARANCES.

All that glistens is not gold:
Gilded tombs do worms enfold.

LAW.

The thief gone with so much; and so much to find the thief.

VICE.

There scarce is vice so simple but assumes
Some show of virtue in its outward parts.

HATE.

Every offence is not a hate at first.

MERCY.

How should men hope for mercy, showing none?

MERCY.

We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

CRUELTY.

They take the house that take away the prop
That doth sustain the house:—they take the life
That take away the means by which we live.

VIRTUE.

Far shines a good deed in a wicked world.

AS YOU LIKE IT.

ADVERSITY.

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

EXILE.

Where'er the heart is mistress of content,
It goes to liberty, not banishment.

WEALTH.

Worldlings give more to those who have too much.

ENVY.

To some kind of men
Their graces serve them but as enemies.

LIFE.

All the world's a stage,
And all the men and women merely players
They have their exits and their entrances,
And one man in his time plays many parts;
His acts being seven ages

THOUGHT.

Thought runs before action.

EXPECTATIONS.

At seventeen years many their fortunes seek;
But at fourscore it is too late a week.

LIFE.

From hour to hour we mortals ripe and ripe:
And then from hour to hour we rot and rot.

GENTLENESS.

Gentleness will force
More than force moves the mind to gentleness.

AGE.

Manhood, when verging into age, grows thoughtful,
Full of wise saws, and moral instances.

LABOURER.

A true labourer earns that he eats, gets that he wears: owes no man hate; envies no man's happiness; glad of other men's good; content under his own privations. And his chief pride is in the modest comforts of his condition.

TIME.

Time travels in different paces with different persons; and with the same persons on different occasions. He ambles with some; trots with others; gallops with others; and with others he stands still.

MARRIAGE.

Marriages ill joined are like panels of green timber:—warp, warp.

APPEARANCES.

All seems brave for the moment, when youth mounts and folly guides.

RESENTMENT.

When resentment says, "I will be very short," it often happens that it never knows how to end.

EXPERIENCE.

Many gain experience at a price that makes them sad.

HUSBANDS.

Men are *April* when they woo; but *December* after they are wed.

MAIDS AND WIVES.

Maids are *May* while they are maids; but the sky changes when they are wives.

REPENTANCE.

A true repentant spirit will not shun
To own its errors past, since its conversion
So sweetly tastes in being what it is.

WOMAN'S WIT.

Make the doors fast upon a woman's wit, and it will out at the casement; shut that, and it will out at the key-hole; stop that, it will fly with the smoke out at the chimney. You shall never take her without her answer, unless you take her without her tongue.

TIME.

Time is the old justice that examines all offenders.

FOLLY.

The fool doth think himself wise; but the wise Man knows himself to be a fool.

HONESTY.

Rich honesty dwells often in a poor house, as a pearl in an oyster.

ALL'S WELL THAT ENDS WELL.

GRIEF.

Moderate lamentation is the right of the dead; excessive grief the enemy to the living.

SIMPLICITY.

Simplicity recommends every other excellence.

SOCIAL INTERCOURSE.

Love all; trust but a few; do wrong to none.

SOCIAL INTERCOURSE.

Be check'd for silence;
But never taxed for speech.

PRAISE.

For the truly great and good
Well may we spare detail of praises on them;
To know them and to name them is enough.

MAN.

It is not so with HIM who all things knows,
As 'tis with us that square our guess by shows.

LUXURY.

Highly fed, lowly taught.

JUSTICE.

For thine own sake, never do others wrong.

COXCOMB.

The soul of a coxcomb is his clothes.

FRIENDSHIP.

If friendship engross their sorrows to themselves,
They rob their friends a moiety.

GUILT.

Better 'twere
That all the miseries which Nature owns
Were ours at once, than guilt.

VIRTUE.

No legacy is so rich as honesty.

CREDULITY.

It is fit to know men: lest reposing in some virtue which they have not, they may in some trusty and great business to our great danger fail us.

DETECTION.

There are those who will steal into our favour, and for a week will escape discovery; but once found out they are known for life.

OATHS.

'Tis not the many oaths that make the truth;
But the plain single vow that is vow'd true.

SELF-DECEPTION.

Vice is disposed, if possible, to imagine in its worst actions some justifiable meaning.

HUMAN NATURE.

How mightily sometimes we make us comforts of our losses: and how mightily some other times we drown our gain in tears.

BOASTERS.

Sooner or later it will come to pass
That every braggart will be found an ass.

INCREDULITY.

Never trust a man for keeping his sword clean; nor believe he can have every thing in him, by wearing his apparel neatly.

PATIENCE.

Be suffering what it may, time will bring summer,
When briars shall have leaves as well as thorns,
And be as sweet as sharp.

VIRTUE.

The narrow gate of virtue is too little for pomp to enter.

WOUNDS, HONOURABLE.

A scar nobly got is a good livery of honour.

REGRET.

Praising what is lost
Makes the remembrance dear.

PROCRASTINATION.

Waste no vain words on the consumed time,
But take the instant by the forward top:
For on man's best resolved, best urged decrees,
The inaudible and viewless foot of time
Steals, ere he can effect.

TONGUE

Many a man's tongue shakes out his master's undoing.

HOPE.

All may end well yet,
Though time seem most adverse, and means unfit.

THE TAMING OF THE SHREW.

STUDY, FORCED.

No profit grows where is no pleasure taken.

MIND.

It is the mind that makes the body rich,
And as the sun breaks through the darkest clouds,
So honour peereth in the meanest habit.

WOMAN, ANGRY.

A woman moved is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty.

PRUDENCE.

With caution judge of possibility.
Things *thought* unlikely, e'en impossible,
Experience often shows us to be true.

INJURY.

Wrong is twice wrong against those who never wronged us.

EXCESS.

Though little fire grows great with little wind,
Yet extreme gusts will blow out fire and all.

DUTY.

Do thy duty and have thy duty.

PATIENCE.

Patience is doubly due for faults unwilling.

PEACE.

Happy it is when raging war is done,
To smile at 'scapes and perils overblown.

GOODNESS.

He that is generally good, must of necessity hold that virtue in particular: and especially toward the good.

A WINTER'S TALE.

KINDNESS.

You may ride a generous horse
With one soft word a thousand furlongs, ere
With spur he beat an acre.

REGRET OF THE PAST.

That HAD, how sad a passage is it.

TEMPORIZING.

A temporizer can,
With the same eye, at once, see good and evil,
Inclining to them both.

HONOUR.

Honour will be frank
When it it is charged in honour, and by those
Whom it thinks honourable.

GRIEF, SILENT.

There is a grief which burns
Worse than tears drown.

ART, SUSPECTED.

Art is suspicious: oft so much is used
To make a stain no stain, or that which is
Indeed no stain a stain, as passes colouring.

PASSION.

The mind by passion driven from its firm hold,
Becomes a feather to each wind that blows.

SORROW AND ANXIETY.

What's gone, and what's past help,
Should be past grief.

AFFLICTION, SEVERE.

Weep we cannot
When the heart bleeds.

TIME.

Time pleases some, tries all.

TIME.

Time makes and unfolds error.

TIME.

Time will make stale
False glitter of the present.

PRUDENCE.

Prudence will omit
Nothing which *honestly* may give her aid.

CONNIVANCE AT CRIME.

To conceal the knavery of others is a want of courage or of honesty in ourselves.

OATH.

Not
For all the sun sees, or the close earth wombs,
Or the profound sea hides in unknown fathoms,
Break thou thy oath.

CORRUPTION

Though Authority be a stubborn bear, he is often led by the nose with gold.

AGE.

Ye who are old,
Remember youth with thought of like affection.

YOUTH.

Youth thinks there is no more behind
But such a day to-morrow as to-day.

ADVICE.

Wait for the season, when to cast good counsels
Upon subsiding passion.

BUSINESS.

Business near the heart
Will leave out ceremony.

CELERITY

Where all is right, the swifter speed the better.

AFFECTATION.

To vulgar minds it appears noble to be fantastical.

REPENTANCE.

The greatest faults
Repentance and amendment will redeem.

COMEDY OF ERRORS.

SLANDER.

Slander lives upon succession
For ever housed where it once gets possession.

TIME.

Time is a very bankrupt; and owes more than he's worth to season.

CARE.

Careful hours, with Time's deforming hand,
have written strange defeatures in the face.

INJURY

Continued wrongs may make the wisest mad.

AFFLICTION.

Never on earth calamity so great
As not to leave to us, if rightly weigh'd,
What would console 'mid what we sorrow for.

LICENTIOUSNESS.

A headstrong liberty is lashed with woe.

ORDER.

There's nothing situate under Heaven's eye
But hath its bound: in earth, in sea, and sky.

FORBEARANCE.

Those are thought asses who endure all wrongs.

HOSPITALITY.

Small cheer,
With hearty welcome, makes a feast.

TEMPTATION.

He who would not be guilty of self-wrong,
Must stop his ears against a Siren's song.

ANTICIPATION.

Those who do wrong, oft first begin to brawl.

TIME.

Time is a thief, and steals by night and day.

CAUTION.

He who would eat with the devil must have a long spoon.

MACBETH.

FORETHOUGHT.

Attend to what you do; and, especially, where what is done cannot be undone.

INTEGRITY.

What we will highly, we should will holily.

DUPLICITY.

Be they no more believed
That palter with us in a double sense;
Keeping the word of promise to our ear,
To break it to our hope.

TIME AND OPPORTUNITY.

Time and the hour run through the roughest day

AMBITION.

Vaulting ambition oft o'erleaps itself.

DECEIT.

False face will hide what the false face doth know.

HYPOCRISY.

There are daggers in men's smiles.

DISCONTENT.

Nought's had, all's spent,
Where our desire is got without content.

CRIME.

Things bad begun make strong themselves by ill.

VIRTUE AND VICE.

In this world to do harm is oft held laudable;
And to do good accounted dangerous folly.

GRIEF.

The grief that does not speak
Whispers the o'erfraught heart and bids it break.

MAN

Who dares do all that may become a man,
And dares no more, he is a man indeed.

PROCRASTINATION.

To-morrow, and to-morrow, and to-morrow,
Creeps in its petty pace from day to day,
To the last syllable of recorded time:
And all our yesterdays have lighted fools
The way to study death.

LUXURY.

Too many of all professions go the primrose way to destruction.

LABOUR.

The labour we delight in physics pain.

CHARITY.

The benediction of Heaven is with those
Who would make good of bad, and friends of foes

GUILT.

The mind of prosperous guilt is full of scorpions.

ADVICE.

Those who school others should oft school themselves.

CALAMITY.

Things at the worst will cease; or e'en climb upward
To what they were before.

PRUDENCE.

A modest wisdom plucks the cautious mind
From over-credulous haste.

BOASTING.

Better to play the woman with the eyes,
Than braggart with the tongue.

PATIENCE AND HOPE.

Receive what cheer ye may,
The night is long that never finds a day.

KING JOHN.

VIGILANCE.

By how much unexpected, by so much
We must awake endeavour for defence.

COUNTERFEITS.

Whate'er is counterfeit, being touch'd and tried
Proves valueless.

ADVERSITY.

Instruct thy sorrows to be proud.

EFFECT GREAT FROM LITTLE CAUSES.

A little snow, tumbled about,
Anon becomes a mountain.

SUPEREROGATION.

To guard a title that was rich before,
To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to garnish,
Is wasteful, and ridiculous excess.

TRUTH AN ENEMY TO DISGUISE

Disfiguring the antique well-noted face
Of honesty by an affected pomp,
Makes sound opinion sick; and truth suspected
For putting on so new a fashion'd robe.

OPPORTUNITY OF ILL.

How oft the sight of means to do ill deeds
Makes ill deeds done!

CONSISTENCY.

Be great in act as you have been in thought.

LICENTIOUSNESS TO BE CURBED.

Tame the spirit of wild war,
That, like a lion foster'd up at hand,
It may lie gently at the foot of peace,
And be no further harmful than in show.

GRATITUDE.

In a kind and tender soul
Fullness of gratitude would oft give thanks,
And knows no way to do it but by tears.

WICKEDNESS.

The great in villany are little valiant.

GOLD.

Oft where the fortune lives there the life dies.

DEATH.

Death is Misery's love.

ORDER.

We do not keep the form of outward order
When there is deep disorder in the mind.

SHAME.

Shame's bitterness corrupts the world's sweet taste.

COMPASSION.

Who feels for others scarce can injure them.

FEAR AND GUILT.

Fear still attends upon the steps of Wrong.

DANGER.

On those who are afraid to hear the worst,
The worst, unheard, falls heaviest on their head.

FEAR.

Their fears are most who know not what they fear.

WORLD.

Tis good to think how many lose their way
Amid the thorns and dangers of this world;
How many are more lost amid its sweets.

FORTITUDE.

The cincture of a pious fortitude
Holds 'gainst all tempests.

DELIRIUM

Oft at the near approach of death, the brain,
(Which some suppose the soul's frail dwelling-house)
Doth, by the idle comments that it makes,
Foretell the ending of mortality.

REVOLT.

Revolt, when happy, has another name.

VALOUR.

Valour is emulous to win renown
Even in the jaws of danger and of death.

RICHARD II.

ANGER.

Deaf as the sea, hasty as fire, is anger.

PLACABILITY.

Forget, forgive; conclude, and be agreed.

REPUTATION INESTIMABLE.

The purest treasure mortal times afford
Is—spotless Reputation; that away,
Men are but gilded loam, or painted clay.

COURAGE AND LOYALTY.

A jewel in a ten-times barr'd up chest
Is a bold spirit in a loyal breast.

HONOUR.

Our honour is our life; both grow in one;
Take honour from us and our life is done.

GRIEF.

Fell sorrow's tooth does never rankle more
Than when it bites, but lanceth not the sore.

DIVINE JUSTICE.

Heaven is the widow's champion and defence.

FALSE PLEASURE.

Things sweet to taste, prove in digestion sour.

POWER, HUMAN.

Kings may cut short our days with sullen sorrow
And pluck nights from us; but lend not a morrow:
They can help Time to furrow us with age;
But stop no wrinkle in his pilgrimage:
Their word is current with him for our death,
But dead, their kingdom cannot buy our breath.

DYING PERSONS ATTENDED TO.

The tongues of dying men
Enforce attention, like deep harmony.

WORDS PRECIOUS.

Where words are scarce they're seldom spent in vain.

WILFULNESS.

Where will doth mutiny with wit's regard,
Then all too late comes counsel to be heard.

EXTREMES.

Violent fires soon burn out themselves.

EXTREMES.

Small showers last long; but sudden storms are short.

MISERY.

Misery sometimes makes sport to mock itself.

IMPROVIDENCE.

'Tis rash to hear a fearful tempest sing,
Yet seek no shelter to avoid the storm:
To see the wind sit sore upon our sails,
And yet not furl them, but securely perish.

IMPATIENCE.

Impatience is an ague's privilege.

LIFE.

They love to live that love and honour have.

DEATH.

They love to die that age and sorrow have.

DEATH.

Though death be poor, it ends a mortal woe.

PREMATURITY.

The ripest fruit first falls.

GRIEF EVER MAGNIFIES.

Each substance of a grief hath twenty shadows.

ADVERSITY TRIES FRIENDSHIP.

Whoever hath abused prosperity,
Soon comes the sick hour that his surfeit made:
Then shall he try his friends that flatter'd him.

HOPE.

The hope to joy is little less in joy
Than hope enjoy'd.

FEAR INCREASES DANGER.

Fear, and be slain—no worse can come, to fight.
To fight and die is death destroying death;
Where fearing dying pays death servile breath.

SELF-COMPLACENCY.

Thoughts tending to content, flatter themselves.

MUSIC.

How sour sweet music is,
When time is broke, and no proportion kept:
So is it in the music of men's lives.

COMFORT.

The sun that warms us here shines o'er the earth,
And gilds e'en banishment.

TIME.

Man wasteth time, and then time wasteth him.

IRRITATION.

Fell Sorrow's tooth doth never rankle more
Than when it bites, but lanceth not the sore.

SUCCOUR.

Hypocrisy, when it pretends to aid,
Makes much of seeming haste, and comes too late

PAIN AND SINCERITY.

Those lips breathe truth which breathe their words in pain.

EXPERIENCE.

Give not thyself, unthinking, to the care
Of those physicians that first wounded thee.

VALOUR.

In war a lion, and in peace a lamb.

PRODIGALITY.

Earn what you spend. And spend not basely that
Which worthy hands have honourably won.

AFFECTION.

Love to please others does what it could not
To please itself.

AMBITION.

Thanks are the free exchequer of the poor,
When vanity and keen ambition prompt.

INDUSTRY.

They well deserve to have,
That know the surest, fairest way to get.

NECESSITY.

What must perforce be done, as willing do.

GREATNESS.

He is not great who is not greatly good.

HENRY IV.

SUSPICION.

Suspicion is full of eyes.

LIFE.

The time of life is short;
To spend that shortness basely, 't were too long.

AGE.

How ill white hairs become a fool and jester.

DEBTORS.

Most debtors promise infinitely.

RIVALRY.

Two stars keep not their motion in one sphere.

DISCRETION.

The better part of valour is—discretion.

RUMOUR.

On Rumour's tongues
Continual slanders ride.

CONTENTION.

Contention, like a horse
Full of high feeding, bears down all before him.

PROGNOSTIC PHYSIOGNOMICAL.

The cheek
Is apter than the tongue to tell an errand.

FEAR.

He that but fears the thing he would not know,
Hath, by instinct, knowledge from others' eyes,
That what he fear'd is chanced.

WISDOM AND HONOUR.

Divorce not wisdom from your honour.

IMAGINATION.

Past, and to come, seem best: things present, worst.

AFFLICTIONS PROFITABLE.

Turn past evils to advantage.

FORTUNE.

Fortune doth never come with both hands full:
She either gives a stomach and no food—
Such are the poor, in health: or else a feast
And takes away the stomach—such the rich,
That have abundance, and enjoy it not.

REPUTATION.

The reputation of honesty is so valuable, even in point of interest, that if a good name were to be bought, such a commodity in the market would bring rogues without number to out-bid each other for it

PRAYERS.

Where there is no foundation in principle, the transition may be very short from praying to purse-taking.

HABITS.

Where there are bad habits, a slight temptation overcomes good resolutions.

PASSION.

Passion starts away,
And lends no ear to sober purposes.

PICK-PURSES.

Great pick-purses and little differ; as giving direction does from labouring.

SECRET-HUNTERS.

Who urge you for a secret, this believe;
They will not utter what they do not know:
And so far you may stretch your confidence.

YOUTH.

Though the *camomile*, the more it is trodden grows the faster, yet *youth*, the more it is wasted the faster it wears.

BAD COMPANY.

As pitch defileth, so bad company.

COWARDICE.

The latter end of a fray and the beginning of a feast
Fits a dull fighter and a keen guest.

KINDRED.

Affection loves a brother as a brother;
But worth makes him respected as our souls.

HONOUR.

Honour ne'er promises but he means to pay.

TIME.

E'en time, that takes survey of all the world,
Must have a stop.

RESIGNATION.

Patiently endure
What not to be avoided falls on thee.

PERSEVERANCE.

An enterprise, when fairly once begun,
Should not be left till all that *ought* is won.

WIT.

True wit is not only wit in itself; but by sympathy and excitement the cause of wit in others.

VANITY.

Vanity may keep persons in favour with themselves who are out of favour with all others.

DEAFNESS.

There are those who are deaf to the hearing of every thing good.

SOCIETY.

A bad man who has wit and humour is an evil angel for a companion.

DEBTS, REPENTANCE.

As debts may be discharged by money, crimes by repentance: but there is a false coin in both, which discharges neither.

COMPANY.

He who keeps vile company must be content if his best virtues and affections are thought hypocrisy.

OPINIONS.

He who thinks with the many must often think wrong.

YOUTH.

O that a good blossom could be always kept from cankers.

DOUBT.

A mind in doubt by opposite motions sway'd,
Is as the tide swell'd to its utmost height,
That makes a still-stand, running neither way.

INSIGNIFICANCE.

Those who can do nothing but speak nothings must pass for nothing.

APPETITE.

It is humiliating where desire outlives performance.

FORTITUDE.

If ills be necessary,
Then let us meet them like necessities.

NON-EMPLOYMENT.

Things that lack use grow mouldy.

OCCASION.

Men see which way the stream of time doth run
But are enforced from their most quiet sphere
By the rough torrent of occasion.

CAUSE—GOOD.

Where the cause is best,
There reason wills the heart should be as good.

CAUSE—BAD.

An obstinate rejection of all terms
Oft argues but the shame of an offence.

TEMPERS.

Some men have tears for pity, and a heart
Open as love to melting charity;
Yet, notwithstanding, being incensed, are flint

PROGNOSTICS.

Against ill chances men are ever merry;
But heaviness foreruns the good event.

YOUTH.

Foolish youth
Oft seeks the greatness that will overwhelm it.

TYRANNY—WAR.

Tyranny nurses war,
Lest rest and lying still make subjects look
Too near into its state.

ASSIMILATION.

It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another: therefore let men take heed of their company.

HENRY V.

EVIL.

There is some soul of goodness in things evil,
Would men observingly distil it out.

IMAGINATION.

Imagination leaps o'er time and space,
Turning the accomplishments of many years
Into an hour-glass.

GOOD.

The strawberry grows underneath the nettle;
And sometimes wholesome berries ripen best
Neighbour'd by fruit of baser quality.

PATIENCE.

Though patience be a tired mare she will plod —there must be conclusions.

APPEARANCES.

Trust not appearances and outward shows:
For some have acted like the elder Brutus,
Covering discretion with a coat of folly;
As gardeners do with ordure hide those roots
Which shall first spring, and be most delicate.

INVASION.

'Tis ever best to think the invader strong:
And therefore look we strongly arm to meet him.

COURAGE—COWARDICE.

Turn head, and stop pursuit: for coward dogs
Most spend their mouths when what they seem to threaten
Runs far before them.

PEACE.

Peace is the nurse of arts, plenty, and joyful births.

BLUSTER.

A killing tongue and a quiet sword.

JUSTICE.

Give the devil his due.

FOLLY.

A fool's bolt is soon shot.

LIFE.

How many see the *beginning* of a day, who never see the *end* of it

EXTERNALS.

Outward things dwell not in great men's desire.

CONTINGENCIES.

The man that once did sell the lion's skin
While the beast lived, was kill'd in hunting him.

BOASTING.

The empty vessel makes the greatest sound.

DISHONOUR.

Better short life than life with shame prolong'd.

EXCELLENCE.

A speaker is, perhaps, but a prater; a rhyme but a ballad. A good leg will fall; a straight back will stoop; a black beard will turn white; a curled pate will grow bald; a fair face will wither; a full eye will wax hollow; but a good heart is the sun and moon: or rather the sun but not the moon; for it shines brightly and never changes, but keeps its course truly.

HENRY VI.

AMBITION.

Glory is like a circle in the water,
That never ceaseth to enlarge itself,
Till by broad spreading it disperse to nought.

DEATH.

Just Death is umpire of men's miseries.

DELAY.

Delays have dangerous ends.

ANXIETY.

Care is no cure, but rather corrosive,
For things that are not to be remedied.

INSULT.

An insult, when we think it is forgotten,
Is written in the book of memory,
E'en in the heart, to scourge our apprehension.

DOCTRINE.

We should maintain in practice what we teach.

HATRED.

Dissension under ashes of feign'd love,
Breaks out at last in most pernicious flame.

INSULT.

It ill becomes to taunt valiant old age,
And twit with cowardice a man half dead.

CONFIDENCE.

Where confidence has once been justly placed,
One sudden fail should never breed distrust.

PARTIES.

While parties factiously each other cross,
Lives, honours, lands, and all, hurry to loss.

PUBLIC SPIRIT.

Men should be well content with whatsoe'er
Tends to God's glory and the public weal.

NATURE.

Bethink thee, there are virtues that surmount,
And natural graces that extinguish art

PUNISHMENT.

Those at the name of death are most afraid,
Who fondliest wish the world's eternity.

WORDS.

Things are often spoke that are not meant.

IRRITATION.

A little spark will prove a raging fire,
If wind and fuel be brought to feed it with.

AMBITION.

Faster than spring-time showers comes thought on thought,
And not a thought but thinks on dignity.

KNOWLEDGE.

Knowledge is the wings wherewith
We fly to heaven.

FORTITUDE.

Fortitude as the mountain cedar shows,
That keeps his leaves in spite of any storm.

AMBITION.

Man and bird are fain of climbing high.

AMBITION.

'Tis but a base ignoble mind
That mounts no higher than a bird can soar.

GRATITUDE TO GOD.

Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.

PROSPERITY.

Sometimes hath the brightest day a cloud.

SOUND.

Small curs are not regarded when they grin;
But great men tremble when the lion roars.

VIRTUE.

A heart unspotted is not easily daunted.

PRETENCE FOR MISCHIEF.

A staff is quickly found to beat a dog.

CONSCIENCE.

Thrice is he arm'd that hath his quarrel just:
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.

PERFIDY.

Trust not to him that once hath broken faith.

RICHARD III.

CHARITY.

Charity will render good for bad—blessings for curses.

CRUELTY.

It is a quarrel most unnatural,
To be revenged upon those who love us.

BABBLING.

Talkers are no good doers.

TITLES.

Too oft between a title and low name
There's nothing differs but the outward fame.

DIVINE JUSTICE.

Take heed:—for God holds vengeance in his hand
To hurl upon their heads that break his law.

PRINCES.

Princes have but their titles for their glories;
An outward honour for an inward toil.

SORROW.

Sorrow breaks seasons, and reposing hours;
Makes the night morning, and the noon-tide night.

PREVENTION.

When clouds are seen, wise men put on their cloaks;
When the sun sets, who doth not look for night?

PRESENTIMENT.

By a divine instinct, men's minds mistrust
Ensuing danger: as, by proof, we see
The water swell before a boisterous storm.

PREMATURITY.

Small herbs have grace; great weeds do grow apace.

PREMATURITY.

Sweet flowers are slow; and weeds make haste.

THE MIND'S MEASURE OF TIME.

Crosses on the way
Make the way tedious, wearisome, and heavy.

HOW TO COMPARE EVENTS.

Compare past woes with present happiness.

RELIEF OF SORROW.

When Grief essays to speak,
Let words have scope: tho' what they do impart
Help nothing else, yet do they ease the heart.

SIMPLICITY.

An honest tale speeds best being plainly told.

HOPE.

True hope is swift, and flies with swallow's wings.

RECONCILIATION.

A compact yet but green should not be put
To an apparent likelihood of breach.

CELERITY.

Take all the swift advantage of the hours.

DELAY.

Be not ta'en tardy by unwise delay.

HENRY VIII.

PERSEVERANCE.

To climb steep hills requires slow pace at first.

REASON.

Let your reason with your choler question
What 'tis you go about.

LEARNING.

A beggar's book outworths a noble's blood.

ANGER.

Anger is like a full hot horse,
Who being allowed his way, self-mettle tires him.

FOLLY OF REVENGE.

Heat not a furnace for your foe so hot
That it do singe yourself.

REASON AND PASSION.

Let the sap of reason quench the fire of passion.

PRECIPITANCE.

We may out-run
By violent swiftness that which we run at,
And lose by over-running.

SELF-ESTEEM.

Love yourself: and in that love,
Not unconsider'd leave your honour.

DETRACTION.

To be traduced by ignorant tongues
Is the rough brake that virtue must go through.

CONFIDENCE.

Things done well
Exempt themselves from fear.

MERCY

If the worst offender may
Find mercy in the law, 'tis his.

CONFIDENCE.

Where you are liberal of your loves and counsels,
Be sure you be not loose: for those you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye.

RESIGNATION.

The will of Heaven
Be done in all things.

MAGNANIMITY.

Though perils did
Abound as thick as thought could make them, and
Appear in forms more horrid, yet should duty,
As doth a rock against the chiding flood,
The approach of this wild river break, and stand
Unshaken.

WORDS.

'Tis a kind of good deed to say well;
And yet words are no deeds.

CONSCIENCE.

A still and quiet conscience is a peace
Above all earthly dignities.

HONOURS.

Too much honour is a burthen
Too heavy for a man that hopes for heaven.

FORTITUDE.

A man may out of fortitude of soul
Endure more miseries and greater far
Than his weak-hearted enemies dare offer.

AMBITION.

Fling away ambition;
By that sin fell the angels. How can man, then,
The image of his Maker, hope to win by it?

SELF-LOVE.

Love thyself last.

FORGIVENESS.

Cherish those hearts that hate thee.

HONESTY.

Corruption wins not more than honesty.

CORIOLANUS.

NATURAL DEFECTS.

We call a nettle but a nettle; and
The faults of fools but folly.

HONOUR.

Better to starve—
Than crave the hire which first we do deserve.

PALLIATIVES.

Cold ways,
That seem like prudent helps, are very poisonous
Where the disease is violent.

HONOUR AND POLICY.

Honour and policy, like unsever'd friends,
In the war do grow together. Grant that, and tell me
In peace what each of them by the other loses,
That they combine not there?

ADVERSITY.

When the sea is calm, all boats alike
Show mastership in floating.

REGRET.

A man is loved when he is lack'd.

GRIEF IN AGE.

An old man's tears are salter than a youth's

DISSENSION.

Friends—how fast sworn—
Whose double bosoms seem to wear one heart,
Whose hours, whose bed, whose meal and exercise,
Are still together, who twin (as 't were) in love
Unseparable, shall, within an hour,
On a dissension of a doit, break out
To bitterest enmity.

POPULAR ESTIMATION.

Our virtues
Lie in the interpretation of the times.

DEATH.

He that hath a will to die by himself, fears it not from another.

DESPAIR.

Nothing they fear who are undone already.

KNOWLEDGE.

Men must know much to know others, or themselves, or any thing, rightly.

ELECTION.

In an election to high public trusts,
Voices ill-given are curses to the givers.

REMEDIES.

'Tis wise
To vamp the body with a dangerous physic,
That's sure of death without it.

CALUMNY.

What by invention base men charge, the brave
Will answer in their honour.

CONTRADICTION.

Men accustom'd
Ever to conquer, ill endure reproof
Or contradiction.

IGNORANCE.

Dull ignorance finds nothing til' it feels.

FORTITUDE.

Fortitude says—" There is a world elsewhere."

MODERATION.

Men who have shown their power
Should be seen humbler after all is done
Than when it was in doing.

CHANGE.

There is a difference between a grub and a butterfly: yet a butterfly was a grub.

JULIUS CÆSAR.

HONOUR.

——— Love
The name of honour more than thou fear'st death.

FEAR.

I had as lief not be, as live to be
In awe of such a thing as I myself.

WISDOM—POWER.

Men at some time are masters of their fate

REFLECTION.

Neither the eye nor mind beholds itself
But by reflection.

ROUGHNESS.

There is in some strong minds a kind of rough-
ness
Which serves them as a sauce for their good wit,
And gives men stomach to digest their words
With better appetite.

VICE—OPPORTUNITY.

It is the bright day that brings forth the adder:
And that craves wary walking.

TYRANNY.

The abuse of greatness is when it disjoins
Remorse from power.

HUMILITY.

Lowliness is young Ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back;
Looks in the clouds, scorning the base degrees
By which he did ascend.

FLATTERY.

Tell a vain man that he hates flattery:
He says he does, being then most flatter'd.

FLATTERY.

As unicorns may be betray'd with trees,
And bears with glasses, elephants with holes,
Lions with toils—so men with flatterers.

COWARDICE.

Cowards die many times before their deaths.

COURAGE.

The valiant never taste of death but once.

DEATH.

It seems most strange that men should fear to die:
Seeing that Death, a necessary end,
Will come, when it will come.

DEATH.

That we shall *die* we know:—'tis but the time
And drawing days out that men stand upon.

LIFE.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

MERIT.

According to men's virtues, let us use them.

FAME—CENSURE.

The evil that men do lives after them;
The good is oft interred with their bones.

PRETENSION.

Hollow men, like horses hot at hand,
Make gallant show and promise of their mettle.
But fail of the performance.

ANTONY AND CLEOPATRA.

WOMAN.

A woman is a dish for the gods, if the devil dress her not.

IDLENESS.

Ten thousand harms more than the ills we know,
Our idleness doth hatch.

IDLENESS.

Oft seeming *idleness* is heaviest labour
Borne at the heart.

CONTRAST.

Faults in the good seem as the spots in heaven,
More fiery by night's blackness.

REGRET.

What our contempts do often hurl from us,
We wish it ours again.

PROVIDENCE.

What Providence delays it not denies.

WISHES.

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good: so find we profit
By losing of our prayers.

UNION—FEAR.

Oft lesser enmities give way to greater,
And fear cements divisions.

EXCESS.

Men newly feasted mostly want in judgment,
If not in temper, what they were i' the morning.

EXCELLENCE.

Virtue and genuine graces in themselves
Speak what no words can utter.

MATTER—MANNER.

Men do not readily attend to the matter of a speech if they dislike the manner.

FEAR.

Evils from which we shrink oft seek us out

EXCEPTIONS.

But yet is as a jailor to bring forth
Some monstrous malefactor.

VIRTUE.

We rarely like the virtues we have not.

HONOUR.

'Tis not our profit that should lead our honour;
But honour it.

OPPORTUNITY.

Who seeks and will not take when once 'tis offer'd,
Shall never find it more.

DISCRETION.

Discretion's that
Without the which a soldier and his sword
Grants scarce distinction.

INTOXICATION.

'Tis monstrous labour when we wash our brain,
Till it grows duller.

ENVY.

There are those who will invite others to the peril, who will not suffer them to share in the glory of the action.

FORTUNE.

Fortune knows
We scorn her most when most she threatens blows.

PASSION.

Passion makes the will
Lord of the reason.

CYMBELINE.

RELIANCE, ILL FOUNDED.

What shalt thou expect,
To be depender on a thing that leans?

APPREHENSION.

Doubting that things go ill often hurts more
Than to be sure they do. For certainties
Either are past remedy, or, timely knowing
The remedy, then borne.

SUCCESS.

Winning will put any man into courage.

SUICIDE.

Against self-slaughter
There is a prohibition so divine,
That cravens our weak hands.

COWARDICE.

Plenty and peace breed cowards.

HARDSHIP.

Hardness ever
Of hardiness is mother.

FATIGUE

Weariness
Can snore upon the flint, when resty Sloth
Finds the down pillow hard.

FEAR.

Defect of judgment
Is oft the cause of fear.

EXPERIENCE.

Experience—oh! how thou disprovest report!

RASHNESS.

Seek not for danger where there is no profit.

JOY AND SORROW.

Triumphs for nothing, and lamenting toys,
Is jollity for apes, and grief for boys.

ADVERSITY.

Some falls are means the happier to rise.

FORTUNE.

Fortune brings in some boats that are not steer'd.

OBSERVATION.

A right judgment
Draws us a profit from all things we see.

ACCUSATION.

Speak not out of weak surmises.

IDLENESS.

It is a shame
To look upon the holy sun, to have
The benefit of his blest beams, and live
In idleness.

SIMPLICITY.

Less without and more within.

DEATH.

Although
By medicine life may be prolong'd, yet death
Will seize the doctor too.

HONOUR.

Honour is the grace of greatness.

KING LEAR.

TIME.

Time shall unfold what plaited Cunning hides,
Who, cover'd faults at last with shame derides.

INGRATITUDE, FILIAL.

How sharper than a serpent's tooth it is
To have a thankless child.

DISTRUST.

Safer to fear too far than trust too far.

MISERY.

Nothing almost
Sees miracles but misery.

OFFENCE.

All's not offence that Indiscretion finds,
And Dotage terms so.

OBSTINACY.

To wilful men
The injuries that they themselves procure
Must be their schoolmasters.

SYMPATHY.

Then doth the mind much sufferance o'erskip,
When grief hath mates and bearing fellowship.

APPEARANCES.

Plate sins with gold,
And the strong lance of justice hurtless breaks:
Arm it in rags, a pigmy's straw does pierce it.

MAXIMS.

Have more than thou showest.
Speak less than thou knowest.
Lend less than thou owest.
Learn more than thou trowest.
Set less than thou throwest.

VICE.

Wisdom and goodness to the vile seem vile.

PRODIGALITY.

He that keeps nor crust nor crumb,
Weary of all, shall want some.

BLUNTNESS.

There are those
Who, having been praised for bluntness, do affect
A saucy roughness, and constrain the garb
Quite from its nature. He cannot flatter, he,
An honest mind and plain: he must speak truth;
An they will take it—so: if not, he's plain.

PRUDENCE.

Go to school to the ant, and learn that there is no labouring in winter.

GRATITUDE.

To a generous mind
A benefit acknowledged is o'erpaid.

DEATH.

Men must endure
Their going home e'en as their coming hither
Ripeness is all.

ROMEO AND JULIET.

LEVITY.

He jests at scars that never felt a wound.

DREAMS.

Dreams are the children of an idle brain.

SLEEP.

Where care lodges sleep will never lie.

INSINCERITY.

Riddling confession finds but riddling shrift.

FIRMNESS.

Those strike quickly, being moved, who are not quickly moved to strike.

ADVICE.

Bid a sick man in *sadness* make his will:
O word ill-urged to one that is so ill.

COUNTERACTION.

One fire burns out another's burning;
One pain is lessen'd by another's anguish:
Being giddy, help thyself by backward turning;
One desperate grief cures by another's languish.

BEAUTY.

'Tis much pride,
For fair without, the fair within to veil.

ANGER UNDER CONSTRAINT.

Patience perforce with wilful Choler meeting,
Makes the flesh tremble at their different greeting

SLEEP—CARE.

Care keeps his watch in every old man's eye;
And where Care lodges Sleep will never lie:
But where unbruised youth with unstuff'd brain
Doth couch his limbs, there golden sleep doth reign.

FEELING.

Ill can men speak of what they do not feel.

GOLD.

Gold is worse poison to men's souls
Doing more murders in this loathsome world,
Than any mortal drug.

HAMLET.

DETECTION.

Foul deeds will rise,
Tho' all the earth o'erwhelm them, to men's eyes.

CAUTION.

Give every man thine ear; but few thy voice.

CAUTION.

Take each man's censure; but reserve thy judgment.

DISCRETION.

Give thy thoughts no tongue.

FRIENDS.

The friends thou hast and their adoption tried,
Grapple them to thy soul with hooks of steel.

DRESS.

The apparel oft proclaims the man.

SELF-ESTEEM.

To thine own self be true:
Thou can'st not then be false to any man.

HYPOCRISY.

With devotion's visage
And pious action we do sugar o'er
The devil himself.

FUTURITY.

Think of something after death:
And let us rather bear the ills we have,
Than fly to others that we know not of.

MUCH UNKNOWN.

There are more things in heaven and earth
Than are dreamt of in our philosophy.

CONCISENESS.

Brevity is the soul of wit.

MAN.

What a piece of work is man! how noble in reason; how vast in faculties; in form and moving how express and admirable! in action how like an angel; in apprehension how like a God! the beauty of the world; the paragon of animals.

JUSTICE.

Use every man after his desert.

DETECTION.

Murder, though it have no tongue, will speak
With most miraculous organ.

GENEROUS SENSIBILITY.

To the noble mind
Rich gifts wax poor when givers prove unkind.

DRAMATIC ACTION.

Suit the action to the word; the word to the action: with this special observance, that you o'erstep not the modesty of nature.

MAGNANIMITY.

A man truly great
Will be in suffering all as suffering nothing:
As one that Fortune's buffets or rewards
Hath taken with equal thanks.

PASSIONATE RESOLVES.

What to ourselves in passion we propose,
The passion ending doth the purpose lose.

MUTABILITY OF LIFE.

The great man down, you mark his favourite flies,
The poor advanced, makes friends of enemies.

FALSE FRIENDS.

He who not needs shall never lack a friend.

POSTHUMOUS FAME.

A great man's memory may outlive his life half a year

FRIENDSHIP, FALSE.

He who in want a hollow friend doth try,
Directly seasons him his enemy.

REPENTANCE.

Say not "Forgive my crime," when still possess'd
Of those effects for which thou didst the crime.

MERCY.

Whereto serves mercy,
But to confront the visage of offence?

PRAYER.

Words, without thoughts, never to heaven go.

HABIT.

Assume a virtue if you have it not:
That monster custom, who all sense doth eat,
Of habits evil, is angel yet in this,
That to the use of actions fair and good
He likewise gives a frock and livery
That aptly is put on.

SELF-DECEIT.

Lay not that flattering unction to your soul,
That not your trespass but detraction speaks:
It will but skin and film the ulcerous place;
While rank corruption, mining all within,
Infects unseen.

SEVERITY, FRIENDLY.

Sometimes in our speech
We must be cruel only to be kind.

AFFLICTIONS.

When sorrows come, they come not single spies,
But in battalions.

NO ILL BUT GUILT.

Of death we may say, if it be now it is not to come; if it be not to come it will be now; if it be not now, yet it will come. The readiness is all.

RETRIBUTION.

Foul practices
Turn on their authors.

GRIEF.

The grief that passes show resides within

SECRECY.

Firm prudence will to things of secrecy
Give but an understanding, and no tongue.

MOTHER.

However hurt, let not thy soul contrive
Against thy mother aught:—leave her to heaven.

WORLD.

The world's a prison; though a goodly one.

PUNISHMENT.

Punishment does well for those that do ill.

PROPERTY.

Spacious in the possession of dirt.

EXCELLENCE.

To know fully the excellence of another, is to be comparable with that other in excellence.

OTHELLO.

WEAPONS.

Men do their broken weapons rather use
Than their bare hands.

CALAMITY.

When remedies are past, the griefs are ended,
By seeing the worst, which late on hope depended.

PATIENCE.

The robb'd that smiles steals something from the thief;
He robs himself that spends a bootless grief.

COMPLAINT.

To mourn a mischief that is past and gone
Is the next way to draw new mischief on.

WORDS.

Words are but words: I never yet did hear
That the bruised heart was pierced thro' the ear.

GENEROSITY.

A free and open nature
Doth think men honest that but seem to be so.

VILLANY.

Knavery's plain face is rarely seen till used.

DISCRETION.

Let's teach ourselves that honourable stop,
Not to outsport discretion.

DRINKING CONDEMNED.

O that men will put an enemy into their mouths, to steal away their brains!

REPUTATION.

Reputation is oft got without merit, and lost without deserving.

REPUTATION.

Good name in man and woman
Is the immediate jewel of their souls.

SINCERITY.

Men should be what they seem.

JEALOUSY.

Trifles light as air
Are to the *jealous* confirmations strong
As proofs of holy writ.

POVERTY.

Poor and content is rich and rich enough;
But riches fineless is as poor as winter
To him that ever fears he shall be poor.

GUILT, CONSCIOUS.

Guiltiness will speak,
Though tongues were out of use.

OPINION.

Opinion is a sovereign mistress of effects.

HABIT.

The power of habit
Makes of the stern and flinty couch of war
A thrice driven bed of down.

GOOD NATURE.

Good nature
Prizes the virtue that appears in men,
And looks not on their evils.

WINE.

Good wine is a good familiar creature, if it be well used.

PURITY, IMPERFECT.

Where's that palace into which foul thoughts
Sometimes intrude not? Who has a breast so pure
But some unseemly apprehensions
Keep leets and law-days, and in session sit
With meditations lawful?

VIRTUE.

A solid virtue, darts of accident
Can neither pierce nor graze.

EXAMPLE.

It is the bent and privilege of virtue,
Not to pick bad from bad; but by bad mend.

THE END.

Von Canon Library
183231
REMOTE PQ 1815 .A72 1889 / Maxims and moral reflections of

[redacted] Library
[redacted]
REMOTE PQ 1815 .A72 1889 / Maxims and moral reflections of